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ABSTRACTS



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PERIODICAL ABSTRACTS

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VOL. 8

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NO. 1

NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT PERIODICAL LITERATURE

ISSUED BY THE THEOLOGICAL FACULTY OF WESTON COLLEGE, WESTON, MASS.

NEW TESTAMENT ABSTRACTS is published three times each year (fall, winter, spring), with the permission of ecclesiastical superiors. Subscription, payable in advance: \$5.50 annually, postage prepaid. Current single issues, \$2.00; all back copies, \$2.25; Vol. 1, No. 2, Vol. 1, No. 3 and all of Vol. 3 are available only in microcards at \$.75 each. All remittances (checks and postal money orders) should be made payable to NEW TESTAMENT ABSTRACTS. Editorial and business correspondence, including notice of change of address, should be addressed to NEW TESTAMENT ABSTRACTS, Weston College, Weston 93, Mass., U.S.A.

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WESTON COLLEGE OF THE HOLY SPIRIT
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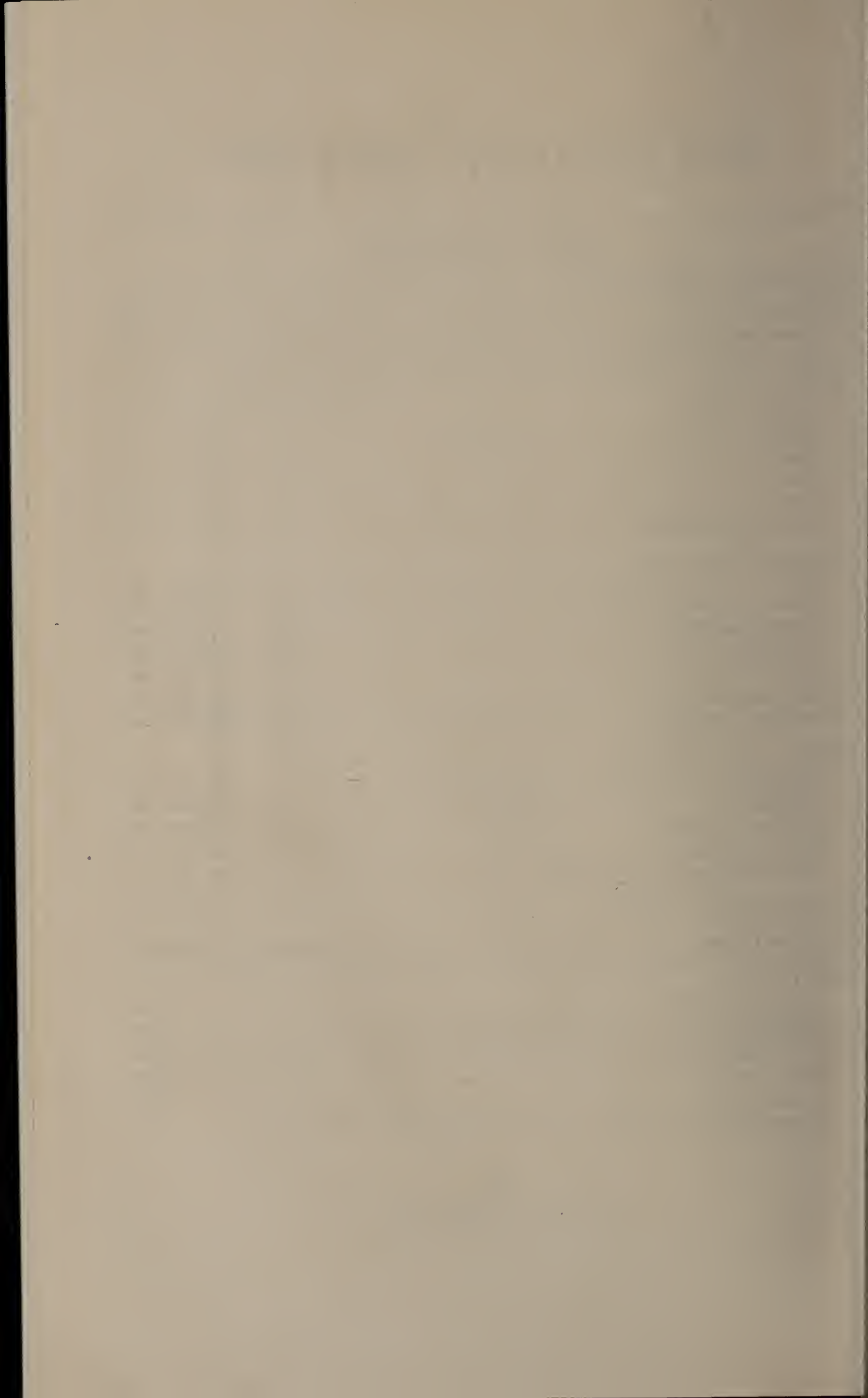
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PERIODICAL ABSTRACTS

INTRODUCTION

1. L. ALONSO-SCHÖKEL, "Hermeneutics in the Light of Language and Literature," *CathBibQuart* 25 (3, '63) 371-386.

The science of hermeneutics is not exclusively restricted to biblical interpretation. Every literary work, not only the word of God in words of men, needs a hermeneutics. First, speaking itself is a complex hermeneutic activity which interprets external reality for self and others. Language considered in all three levels—first, as the human faculty of speech (*langage*); secondly, as a concrete language (*langue*); and thirdly in its personal use (*parole*)—relates to an interpretative function. Secondly, understanding language is an equally complex interpretative operation. Yet interpretation does not imply falsification, for giving form to something is not to deform it. But when the common meeting-ground of language or culture is lost, the normal hermeneutic process becomes complicated. The troubles besetting the translator multiply when he confronts an ancient, formalized language. He needs to be sensitive to an author's literary form.

Technical language reduces hermeneutic tension because it stresses "absolute," "timeless" values. But literary language prefers complexity and abounds in connotation and allusion. Hence the difficulty of transposing the Bible's literary language into the technical language of theology. No Christian approaches the Bible without creedal presuppositions. He should face up to this fact honestly and satisfy faith and science by a double movement: "a centripetal movement of transporting the literary work into my language, my epoch and mentality; and a centrifugal movement of transporting myself into the language, epoch and mentality of the writer." The Fathers and medieval exegetes stressed centripetal movement which under the guidance of faith and theological formation considered one's existential situation. Our scientific culture favors a centrifugal approach to the text, illuminated by our philological and historical knowledge. Today's interpreter must stress and unite both dimensions.—M. A. F.

2. J. BARR, "The Interpretation of Scripture. II. Revelation Through History in the Old Testament and in Modern Theology," *Interpretation* 17 (2, '63) 193-205; *Princeton Seminary Bulletin* 56 (3, '63) 4-14.

For certain important areas of the OT the idea of the centrality of revelation through history cannot be applied without doing violence to the texts. On the one hand, there are important elements in the texts, e.g., the wisdom literature, the Psalms, prophecy, which cannot reasonably be subsumed under "revelation through history." On the other hand, even in the texts which in some degree can be so subsumed, e.g., the Exodus events, there are important elements which equally call for attention, e.g., God's direct communication to Moses of His purposes and intentions, although they tend to be submerged when the interpretation is guided by the concept of revelation in history.—J. J. C.

3. M. BRÄNDLE, "Santidad e inspiración de la escritura," *Selecciones de Teología* 2 (6, '63) 111-123.

Digest of two articles in *Orientierung* 26 (Apr. 30, '62) 89-90; (May 15, '62) 100-104 [cf. § 7-16] and (July 31, '62) 153-160 [cf. § 7-409].

4. B. BRINKMANN, "Zur Inspiration und Kanonizität der Heiligen Schrift," *Orientierung* 27 (Apr. 30, '63) 94-97.

M. Brändle in presenting K. Rahner's theory of inspiration [cf. § 7-409], adverted several times to my essay on the same subject [cf. § 3-2]. In many points my position agrees with that of Rahner. The question remains, however: by what norm does the Church recognize one writing as connatural and in conformity with her nature, while another is not? Why, for instance, did she accept the Epistle to Philemon as canonical and reject that to the Laodiceans? In addition, when God determined the constituent elements of the Church, why must He be the author of Scripture, inspiring it, and not merely externally protecting the writers from error, as He does for the magisterium of the Church? These are questions which I have attempted to answer in my essay, but which Rahner's theory leaves more or less open.—J. J. C.

5. R. E. BROWN, "The *Sensus Plenior* in the Last Ten Years," *CathBibQuart* 25 (3, '63) 262-285.

The survey appraises the studies which have appeared since the publication of an earlier article in *CathBibQuart* 15 (1953) 141-162. Fortunately "the misconception that the theory of a SP [*sensus plenior*] is an attempt to circumvent scientific exegesis or to let piety run riot is gradually disappearing." Two much debated points have been the knowledge of the hagiographer and the possibility of a multiple literal sense. It now appears that the human author need not have been conscious of the SP—although he could have been—and the SP does not involve two formally different concepts. "There is no more ambiguity in our concept of the SP than there is in a pedagogy where the teacher communicates to the children intelligible truths, but truths whose full content he knows they will not understand until later. What is so unfitting (or 'impossible') in God's inspiring an author to speak of the royal coronation as the begetting of a son of God, all the while knowing that one future day men will see the reference to His only-begotten Son?"

The SP can be defined as that meaning of the text which by the normal rules of exegesis would not have been within the clear consciousness or intention of the human author, but which by other criteria we can determine as having been intended by God. There follows a discussion of the divisions of the SP, its range and analogy and fuller understanding.

In brief, some of the objections to the SP seem to come from a misunderstanding. In the past decade many Catholic scholars have expressed their agreement with this theory, and some non-Catholics have shown interest. The primary task now is to work out the SP in actual exegesis. "Especially with regard to

the NT, we should distinguish what is typology, what is SP, and what is some form of accommodation. There remains also the problem of the relation of our hermeneutical theory to the newer theories of inspiration." Some 75 titles of books or articles on this subject are given at the end.—J. J. C.

6. H. D. FRIBERG, "The Word of God and 'Propositional Truth'," *Christ Today* 7 (July 5, '63) 975-977.

The Bible, though made up of definite and repeatable statements, is the true Word of God.

7. T. F. GLASSON, "The Nestorian Canon and the Chinese Tablet," *ExpTimes* 74 (9, '63) 260-261.

It is often contended that the Nestorians used the Peshitta canon of the NT (22 books) even after later Syriac versions appeared with the full canon. Though evidence is scanty, it is significant that the Chinese tablet of Sian-Fu, engraved in A.D. 781, mentions 27 books with reference to the seventh-century Nestorian missionaries. Junilius (sixth century) ascribes to the Nestorians of Nisibis a canon of 21 books of "full" authority and six of "intermediate" authority. Though the shorter canon of 22 books may have been the official one, it is apparent that in practice the Nestorians never clearly defined the question.—G. W. M.

Canon, cf. § 8-289.

8. E. LIPÍŃSKI, "Dwie tendencje w biblistyce? (Estne duplex tendentia in scientiis biblicis?)," *RuchBibLit* 15 (6, '62) 353-362.

9. R. E. MURPHY, "*Divino Afflante Spiritu*—Twenty Years After," *Chicago Studies* 2 (1, '63) 16-28.

"We may see in the *Divino afflante Spiritu* an anticipation of the *aggiornamento* called for by Pope John XXIII in the Second Vatican Council. And there is another echo of the encyclical in the expressive words of Pope John at the end of the first part of the Council, in which he spoke of the *sancta libertas*, the holy liberty, enjoyed by the fathers in expressing their differences of opinion."

10. J. C. O'NEILL, "Varieties of Biblical Witness—Theological Comment," *AusBibRev* 10 (1-4, '62) 1-9.

First, some of the achievements of biblical theology are described. Secondly, it is suggested that the varieties of biblical witness put an end to the exaggerated claims sometimes made for biblical theology. Thirdly, a brief sketch is given of some implications of the varieties of biblical witness for the theologian, the preacher and all Christian people.

The very varieties of witness prove that biblical scholars have no special competence to offer any solutions. But two positive points can be mentioned.

First, not every belief can be justified from the Bible. Secondly, the fact that we speak of varieties of biblical witness shows that as a Church we reaffirm our belief that we expect to hear God speaking to us first of all and authoritatively in the Bible.

The deep and important differences between the varieties of biblical witness may be handled in three ways. First, it is possible to select one part of biblical tradition, rejecting or reinterpreting the rest (Luther, Bultmann). The second way is to search for a formula which will harmonize the divergences (Deuteronomy, the Pastorals, Calvin). The third way "is to allow God to speak out of the varieties of his witnesses in the Bible in our homes, in our congregations, in our assemblies and ecumenical meetings; to listen to what he says to us in the Bible together, and then to decide."—J. J. C.

11. E. F. OSBORN, "Realism and Revelation," *AusBibRev* 8 (1-4, '60) 29-37.

A viewpoint on the authority of the Bible which can be called empirical realism is here summarized. The position parallels the philosophy of Professor John Anderson which was dominant in Sydney for many years. The theory, which is presented in systematic form, is here carefully examined.—J. J. C.

12. M. PEINADOR, "La exégesis teológica," *CultBib* 19 (187, '62) 334-341.

L. Alonso-Schökel has recently shown [cf. § 6-662] that purely historical or neutral analysis of the Scriptures is not truly exegesis despite the usefulness of such study. A theological interpretation of the text demands a previous grasp of Church doctrine. In the Bible there can be no understanding (*Verständnis*) without a pre-comprehension (*Vorverständnis*).—M. A. F.

13. C. C. RYRIE, "The Importance of Inerrancy," *BibSac* 120 (478, '63) 137-144.

Despite modern denials, inerrancy is important, and its importance can be seen from its relation to the character of God, to inspiration, to the Bible's witness concerning itself, and to authority. The proof of the doctrine of inerrancy involves four concepts: the witness of Scripture to its own inerrancy; a proper concept of communication; the analogy of Christ; and faith.—D. J. H.

14. P. SANSEGUNDO, "Posibilidad teológica de un sentido literal 'plenior' en la Sagrada Escritura," *Studium* 3 (2, '63) 211-285.

Exegetes and theologians have seen in the hermeneutical concept of *sensus plenior* scientific justification for a biblical meaning which surpasses the historical limitations of a passage. In reply to criticisms leveled against the *sensus plenior*, especially the one of Bierberg who objects that the *sensus plenior* violates the rules of logic, R. E. Brown, (*The Sensus Plenior*, 1955), has simply stated that supernatural verities need not fit into "nice logical categories." His answer does not get to the heart of the matter for the *sensus plenior* does not in reality violate the essential laws of human expression. We attempt to prove this by considering the "fuller meaning" (1) in light of a philosophy of human

language; (2) in an investigation of its essential nature; (3) in view of biblical inspiration; and (4) in connection with the literal sense of the Bible. As a special classification the *sensus plenior* is the obvious meaning which contemporary readers find in a biblical text against its broader Scriptural context. This meaning emanates not from the hagiographer's immediate intention but from God's all-inclusive purpose.—M. A. F.

15. H. SASSE, "Rome and the Inspiration of Scripture," *RefTheolRev* 22 (2, '63) 33-45.

The article presents an account of ecclesiastical pronouncements and of the work of Catholic scholars between Vatican Council I and II. Although Rome has made much progress in the biblical field and has shown more understanding of Protestant positions, nevertheless, the essential difference remains which was evident in Luther's reply to Erasmus. When the latter claimed that the Bible needs the authoritative interpretation of the Church, Luther insisted that the inspiration, inerrancy and sufficiency of the Scriptures can be understood only from their content which is Christ, the Savior of sinners.—J. J. C.

16. R. SCHNACKENBURG, "Zum Offenbarungsgedanken in der Bibel," *BibZeit* 7 (1, '63) 2-22.

(1) Heb 1:1 f. gives the NT understanding of revelation, outlined in its basic form. It is the self-disclosure of God speaking from the days of old through the prophets, the mediators of revelation, until the present eschatological era when revelation reaches its climax, God speaking to us through His Son. Revelation, therefore, is God's address to men, occurring as an event exterior to them and yet expressed in history and which summons them to decision in so far as they are in that history. Bultmann's attitude overlooks the historical context of revelation. A recent trend which, in opposition to the extreme "word-theology," would consider revelation only in so far as it is God's acts, overlooks the fact that God has essentially revealed Himself in word as well as in deeds.

(2) Faith is the corresponding response to this revelation, if it is to be salvific; otherwise it remains "veiled" for men (2 Cor 4:3 ff.). In addition, revelation, because it includes the scandal of the cross (1 Cor 1:18-25), can only be accepted by faith. This faith is grace which, having passed through the motives of credibility, creates that existential attitude to the world of the man whose life is founded in Christ.

(3) At the beginning God's revelation always was made orally, speaking through the bearers of revelation. Later under the divine impulse and assistance this revelation became permanently fixed in Holy Scripture. From the tradition of the gospel it does not follow that the "written" Gospel should mark the "limit" for the action of the Paraclete, because further apostolic traditions and interpretations should have their value (cf. 1 Jn 2:7, 24; 3:11, what we "have heard from the beginning"). The main function of tradition is the interpretation of Scripture, unfolding and safeguarding it.—J. A. S.

17. E. SCHWEIZER, "Die historisch-kritische Bibelwissenschaft und die Verkündigungsaufgabe der Kirche," *EvangTheol* 23 (1-2, '63) 31-41.

The scientific study of the Bible should be highly esteemed. For these studies free us from a false idea of faith and from a false idea of truth. Historical facts can never be the foundation of faith. Yet these studies may seem to undermine our faith. We should, however, realize that all proceeds from the Easter event and from the resulting faith that in this Jesus the Christ of God has come.

The question of the historical Jesus can be beneficial only within certain limits. Even the first disciples were won over by preaching and not by a historical reconstruction of facts. The theological place for the question of the historical Jesus is to be sought not before but after the post-Easter kerygma. The NT reveals that God speaks, and that this speech always addresses me. But the NT says more than this, namely, that this Word of God became flesh in a historical time and place.—J. J. C.

18. W. ZIMMERLI, "Die historisch-kritische Bibelwissenschaft und die Verkündigungsaufgabe der Kirche," *EvangTheol* 23 (1-2, '63) 17-31.

The same subject is treated from the viewpoint of the OT.

19. F. SEPER, "The Bible and Literary Forms," *Bible Today* 1 (6, '63) 392-397.

20. M. F. UNGER, "Approaching the Bible," *ChristToday* 7 (July 5, '63) 999.

A sound scientific approach offers a tremendous challenge to the study of the Bible itself, fosters the spiritual understanding of the Bible as a unified revelation, and encourages the highest and most God-honoring type of interpretation.

21. V. WARNACH, "Was ist exegetische Aussage?" *Catholica* 16 (2, '62) 103-120.

In any statement there are three elements: the speaker, the message and the one addressed. An exegetical statement should complete all these elements. First, in the spirit of faith it should fulfill the self-manifestation of God who is revealing Himself. Secondly, with the aid of critical means and making use of biblical witnesses and of revealed concepts, it should set forth the meaning of what God has said and its profound theological implications. Thirdly, this exegesis should speak the language of today to the men of today so that they in turn may present this revelation to others and that they in their own personal lives may assimilate and complete its message. For the message is completed when the person addressed hears, understands and does what he is told.—J. J. C.

Scripture and Tradition

22. U. BETTI, "La Tradizione è una fonte di rivelazione?" *Antoniano* 38 (1, '63) 31-49.

A study of the documents shows that the First Vatican Council in repeating the Tridentine decree on the subject intended to present Scripture and tradition as two distinct fonts of revelation.

23. F. J. CONNELL, "Are All Revealed Truths in Scripture?" *AmEcclRev* 148 (5, '63) 303-314.

Recently some Catholic scholars have proposed the view that all revelation is contained in Scripture, a position that goes counter to that of theologians since the Council of Trent. Now, if the Catholic Church permitted her "theologians unanimously (or with practical unanimity) to teach for a long time as Catholic truth a doctrine that is false, the infallible teaching authority of the Church in its ordinary and universal *magisterium* would be endangered." It is true that G. Tavard, *Holy Writ and Holy Church* (1959), claims that the Fathers and pre-Tridentine theologians held there was only one font of revelation. But reliable authors such as J. Franzelin, A. Tanqueray, etc., find the Fathers and these theologians hold two fonts of revelation, Scripture and tradition.—J. J. C.

24. G. DEJAIFVE, "Révélation et Église," *NouvRevThéol* 85 (6, '63) 563-576.

The Church alone possesses revelation in her witness to the faith, and this permanent witness is tradition. The recognition of the importance of tradition, i.e., of the Church throughout her history living the mystery of salvation which it has received from Christ, does not detract from the primacy of Scripture. This primacy is of another order, namely the primacy of the "representation" of the mystery. The mystery of salvation can be expressed only by God, and we possess it solely in a translation into human language. That is precisely the role of Scripture which remains the permanent norm of the faith of the Church. If there is a doctrinal development, it has its origin in Scripture and agrees with the context of the biblical statements and their implicit content. Scripture, however, remains a dead letter without tradition which transmits, affirms and interprets it. The living word of God is heard only within the Church which is linked to its historical and supernatural origin by Scripture and by apostolic tradition.—J. J. C.

25. J. DUPONT, "Écriture et Tradition," *NouvRevThéol* 85 (4, '63) 337-356; (5, '63) 449-468.

The Vatican Council has been concerned with the relation of Scripture to tradition. Trent spoke of the "gospel" and of supernatural revelation, the message which the apostles preached to the world. This gospel message is contained in written books and in unwritten traditions. The written books are the Scripture, and the apostolic traditions come down to us in the life and teaching of the Church which is assisted by the Holy Spirit in handing on these traditions faithfully.

Among Catholics today there are two schools of thought regarding the relation of Scripture to tradition. One holds that some truths are found only in tradition which is therefore more extensive than Scripture. The other school points out that the Church in its teaching never appeals to tradition alone but appeals to the Scripture as clarified by tradition. In the present state of the question the time does not seem ripe for a definition on the matter. By appealing

to Scripture as clarified by tradition, the Church seems to indicate the organic unity of the two.

The magisterium cannot add any new truths to revelation; its duty is to preserve and explain the deposit of the faith. The authority of Scripture and of the apostolic traditions does not depend on the magisterium. It is the magisterium which depends upon them and is subject to them as the two ways by which the word of God comes to the Church while the assistance of the Holy Ghost assures her of correct understanding of the revealed truth. A clear statement of this position can be helpful for promoting the ecumenical dialogue.—J. J. C.

26. A. HASTINGS, "Scripture and Tradition," *African Ecclesiastical Review* 5 (2, '63) 127-134.

"Tradition should be seen not so much as a completely non-written *separate* source of revelation, but as the continuing and verifiable commentary of the living Church upon the apostolic deposit centred in Scripture."

27. B. KLOPPENBURG, "Defensibilidade da Suficiência Material da S. Escritura," *RevEclBras* 23 (1, '63) 13-34.

Catholic efforts at the Second Vatican Council to explain more precisely the relationship of Scripture to tradition arise not from a false irenicism toward Evangelical Christianity but from a response to the promptings of the Holy Spirit. A detailed study of the Church Fathers and theologians reflects the belief that all revelation is contained in Holy Scripture. This *sola scriptura* postulate differs from that of the Reformers in that it identifies the *veritas scripturae* with the *doctrina ecclesiae*.—M. A. F.

28. G. W. MÖNNICH, "Schrift en traditie" [Scripture and Tradition], *Vox Theol* 32 (2, '62) 41-50.

From the earliest days one finds in the Christian Church both Holy Scripture (the holy books of the Synagogue) and the tradition of God's saving action in Jesus. Tradition contains the authentic norm for reading the Law and the Prophets, and even after being committed to writing, tradition did not constitute a new Scripture. Instead, it remained a living thing and, after the apostolic period, was continued in the magisterium of the Church. Tradition was considered not a new revelation but the authoritative explanation of the scriptural truth.

But this idea that the tradition of apostolic writings and the teaching of the bishops formed one totality was lost at the time when the formation of the canon established a very dangerous parity between the OT and the NT. Both testaments were now held to be "Scripture," and the NT was no longer thought of as "tradition." On the other hand, the idea of the continuity between the apostolic preaching and the magisterium was weakened, a fact which led ultimately to the belief that the tradition of the Church could extend the revelation given by Christ.

It was against this misconception that the Reformation raised a protest by its *sola scriptura* principle. In its one-sided emphasis the Reformation rejected the concept of tradition, while the Council of Trent paid more attention to the *traditiones* than to the totality of tradition. In both cases the result was an unfortunate and harmful separation of Scripture and tradition.—W. B.

29. S. O'BRIEN, "Scripture and Tradition. A Problem of the Council," *Furrow* 14 (5, '63) 303-309.

Among the members of the Second Vatican Council there are two opposing views concerning the relation of Scripture to tradition. One holds that revelation is contained partly in Scripture and partly in tradition; the other maintains that revelation is contained totally in Scripture and totally in tradition. Should the latter view prevail, it would seem to be no more than a return to the position of Vincent of Lerins and of Irenaeus "the doctor at once of East and West, of Smyrna and Lyons."—J. J. C.

30. P. RUSCH, "De non definienda illimitata insufficientia materiali Scripturae," *ZeitKathTheol* 85 (1, '63) 1-15.

The proposition that tradition as a font of revelation distinct from Scripture contains in addition to teaching on inspiration and the canon still other dogmatic truths which are not found either explicitly or implicitly in Scripture, is not certain enough to be defined. Besides, there is at present no unanimous consent of theologians and no pronouncement of the magisterium on this point. Trent expressly rejected the formula "*partim . . . partim*," and the two-source theory goes counter to the Church's high esteem for the importance and the meaning of Scripture. Even after Trent many prominent theologians upheld the opinion that Scripture is the one font of revelation. A number of theological reasons favor the correctly understood sufficiency of Scripture as the sole font of revelation, especially the fact that Scripture is the normative objectivization of the normative faith of the apostolic Church.—J. A. S.

31. E. SCHWEIZER, "The Relation of Scripture, Church Tradition and Modern Interpretation," *Theology and Life*, 6 (2, '63) 114-127.

The NT itself already represents the development of tradition according to which the risen Lord, speaking through the Spirit, gives meaning to the words of the earthly Jesus. Further, the same God who speaks through His Son, the incarnate Word, interprets the meaning of this Word through the Spirit. The marks of the Spirit of God (in contrast to other spirits) are: (1) His affection for modern man in his contemporary situation. (2) He testifies to Jesus and God's deed in Him. (3) The Spirit is given to the whole Church and is therefore controlled by all the brethren.—R. L. S.

Cf. §§ 8-293; 8-327.

32. P. J. CAHILL, "Bultmann's idea of revelation," *TheolDig* 11 (2, '63) 105-108.

Digest of an article in *CathBibQuart* 24 (3, '62) 297-306 [cf. § 7-410].

33. P. HOSSFELD, "Der weltanschauliche Gehalt hinter der Exegese Bultmanns," *MünchTheolZeit* 13 (4, '62) 300-304.

Though profoundly influenced by the work of M. Heidegger, Bultmann's exegesis in several points has similarity with the philosophy of K. Jaspers. Bultmann's treatment of 1 Cor 15; Jn 6:51b-58 and Jn 4:1-42 illustrates the philosophical presuppositions underlying his exegesis.—D. J. H.

34. M. NÉDONCELLE, "Bultmann's eschatological individualism," *TheolDig* 11 (2, '63) 109-113.

Digest of an article in *EphTheolLov* 37 (2-3, '61) 579-596 [cf. § 6-688].

35. T. SARTORY, "Verständigung mit Rudolf Bultmann—ein ökumenisches Ereignis," *UnaSanc* 18 (2, '63) 73-76.

What H. Küng did for K. Barth [cf. § 3-787r] has been done for Bultmann by the Catholic theologian G. Hasenhüttl who has written *Der Glaubensvollzug. Eine Begegnung mit Rudolf Bultmann aus katholischem Glaubensverständnis* (1963). Bultmann himself has contributed a foreword in which he states that the presentation is objective and he trusts that it will remove many of the misunderstandings of his doctrine which are prevalent both in Protestant and Catholic circles. The volume should promote ecumenical understanding and enhance the appreciation of Bultmann's theology and spirituality.—J. J. C.

36. R. SCHNACKENBURG, "Zur formgeschichtlichen Methode in der Evangelienforschung," *ZeitKathTheol* 85 (1, '63) 16-32.

(1) There is a definite change noticeable among Bultmann's pupils, especially in their attitudes toward the problem of the historical Jesus which has moved more into the center of interest. Furthermore, some scholars, especially H. Riesenfeld and H. Schürmann, have demonstrated that more attention should be paid to the fixed forms of oral tradition and that by this method form-criticism should be further developed in order to bridge the gap between the pre-Easter and the post-Easter Jesus.

(2) Form-criticism's value consists in its ability to clarify the origins of the Synoptic tradition, to make it more intelligible and to explain many of the differences between the Gospels. Particularly form-criticism frequently manifests not only the tradition of the Lord's words but also their understanding as preserved by the early Church. Thus we are listening to the living voice of the Church's proclamation.

(3) For the theologian, one result of form-criticism is that the proofs from fundamental theology are more difficult but not impossible. The fundamental theologian must study the proclamation of the early Church and go beyond it to discover the historical event, the reliable testimony of Jesus' words and deeds. Form-criticism gives us a much wider development of the thoughts contained in Jesus' words which were presented more explicitly in the early Church. Finally, the proclamation of the word of Scripture has much more profound value because the early Church bears witness to us how the words of the Revealer once spoken become the constant and direct message addressed to the hearers of every age, and the salvific meaning of Jesus' words and destiny are made manifest.—J. A. S.

37. J. SCHONEBERG SETZER, "The Cosmology of Rudolf Bultmann," *Luth Quart* 15 (2, '63) 158-176.

"In a swift survey we have attempted to demonstrate that Rudolph Bultmann's program of demythologizing is constructed on the cosmological foundations of mechanistic determinism, and that he is falsely secure in this determinism due to an incorrect and antiquated understanding of modern science. We have attempted also to present the principles of the New Science and to show why inadequate knowledge of these principles has prevented some leading theologians from utilizing these decisive advancements in scientific theory."

38. J.-J. WEBER, "Formgeschichte, Wert und Grenzen dieser Methode für das Neue Testament," *HerdKorr* 17 (9, '63) 425-429.

[A translation of "Orientations actuelles des études exégétiques sur la vie du Christ. Réflexions pastorales de S. Exc. Mgr. Weber," *Documentation Catholique* 60 (Feb. 3, '63) 203-212.]

After explaining the system of form-criticism and its history, the article summarizes the benefits and the shortcomings of the method. Among the good points are the following. (1) We are reminded that the gospel was preached for some time before being written. (2) The Gospels are largely compilations, as is evident from a comparison of them. (3) The various pericopes can be profitably classified. (4) There may be evidence of "ecclesiastical rereading" of passages in the light of some special situation.

On the other hand there are serious defects. (1) The champions of this method were rationalistic in their viewpoint. (2) The system presupposes a false idea of a creative community and ignores the control which the apostles exercised over the tradition. (3) It fails to do justice to the unique role of Christ. (4) Finally, the Evangelists manifest a true literary activity; they were not mere compilers of existing material.—J. J. C.

39. H. WENZ, "Mythos oder historisch zeichenhaftes Heilsgeschehen?" *Theol Zeit* 18 (6, '62) 419-432.

The proclamation of the Christ-event has fundamentally no mythical character. In some way it was historical (*historisch*), and its history could be called that

of signs (*zeichenhafte Historizität*). The Resurrection as a sign has two parts: the phenomenon which was this worldly, and the salvific meaning which eludes the grasp of the historian.

The miracles, the Resurrection appearances and the other facts of the Christ-event are ambiguous as far as their salvific meaning is concerned, for this can be grasped only by faith. On the other hand the miracles were not intended to prove the Messiahship or the divine sonship of Jesus, for He is never so portrayed in the NT. Bultmann has claimed that the miracles are the work of a man in the distant past and do not touch us directly. This is wrong. The events of Jesus' life are of concern for us because they are ambiguous as far as their salvation meaning goes and they demand from us a decision. The miracles summon us to believe God in Jesus Christ. Only faith overcomes the uncertainty about the salvific meaning of the Cross, the Resurrection and the whole Christ-event.—J. J. C.

Texts and Versions

40. K. ALAND, "Neue Neutestamentliche Papyri II," *NTStud* 9 (4, '63) 303-316.

(1) This new report on the papyri [for that of five years ago, cf. § 2-235] is timely because all the Bodmer NT papyri have been published and a new evaluation of the Egyptian text (especially in the light of P⁷² and P⁷⁵) is now possible. (2) Moreover, a revision of the dating of all the papyri has now been made and is listed here. (3) The circumstances leading to the identification of P⁵⁸ with P³³ and of P⁶⁷ with P⁶⁴ are discussed along with the problems of relating P¹⁴ with P¹¹. (4) A reference list of the papyri according to content is also included and its significance discussed.—G. W. M.

41. R. G. BRATCHER, "'The Name' in Prepositional Phrases in the New Testament," *BibTrans* 14 (2, '63) 72-80.

As an aid for the translator, the article classifies all passages in the NT in which *to onoma*, "the name," is used in the dative case, without preposition, and in phrases governed by the prepositions *en*, *eis*, *epi*, *hyper*, *dia* (with accusative and genitive), and the improper preposition *heñeka*.

42. B. ENHOLC-NARZYNSKA, "The Polish Translations of the Bible," *BibTrans* 14 (4, '63) 133-138.

"A new translation of the Bible in Polish is in preparation. It is hoped to publish the Gospels towards the end of 1963. This article gives a brief sketch of the history of Bible translation in Polish and some details of the new version being prepared now."

43. J. E. GRIMES, "Measuring 'Naturalness' in a Translation," *BibTrans* 14 (2, '63) 49-62.

"This paper outlines a way to determine rapidly whether a translation is reasonably similar in certain respects to an original composition in the receptor

language (i.e., the language into which the translation is being made, also called the target language). The procedure consists of (1) counting the number of times selected features occur in a sample of the translation, (2) counting the number of times the same features occur in a matching sample of text material in the receptor language, and (3) evaluating whatever discrepancies there are between the two, using a simplified statistical table supplied for the purpose.

"This procedure is slanted toward analyzing features of grammar and style rather than features of content."

44. D. F. ROBINSON, "Native Texts and Frequency Counts as Aids to the Translator," *BibTrans* 14 (2, '63) 63-71.

In this article the procedures outlined in the foregoing article are applied to a draft of a translation of Mark into Aztec.

45. F. GRYGLEWICZ, "Emmeramski kodeks ewangelii. Le codex emméramien de l'Evangile," *RoczTeolKan* 9 (1, '62) 21-39.

The Emmeramian codex contains 150 sheets of a complete Latin text of the Gospels. Written between A.D. 1070 and 1101, the codex originates from Regensburg.

46. Å. HOLTER, "The Story of a Popular Version in Swedish," *BibTrans* 14 (2, '63) 87-89.

The attempt of Pastor Grönlund to translate the Gospel of Mark into the spoken everyday language of Swedish teen-agers, received much publicity, but proved to be a failure.

47. M. LAZAR, "La plus ancienne adaptation castillane de la Bible," *Sefarad* 22 (2, '62) 251-295.

An analysis of MS 1017 (now 1997) located in the Palcio Library of the University of Salamanca. The 84 folios date from the twelfth century.

48. R. T. A. MURPHY, "The Manuscripts of the New Testament," *Bible Today* 1 (6, '63) 352-359.

49. K. T. SCHÄFER, "Pelagius und die Vulgata," *NTStud* 9 (4, '63) 361-366.

A re-examination of the principles underlying A. Souter's text of Pelagius' commentary on St. Paul and a critique of H. J. Frede's *Pelagius—Der irische Paulustext—Sedulius Scotus* (1961) lead to the following conclusions regarding the text used by Pelagius. (1) Pelagius neither made nor knew the ultimate revision of the Old Latin text of Paul which became the Vulgate. (2) Pelagius' text was an Old Latin text but one very close to the later Vulgate. (3) The recovery of this text makes it possible to distinguish the last two steps in the evolution from the Old Latin to Vulgate: the next to last took place before 410, a revision within the Latin versions; the date of the last, a revision based on comparison with the Greek, is not known.—G. W. M.

50. H. ROST, "Die Sorge der Kirche um die lateinische Bibel. Geschichte und Bedeutung der Vulgata," *BibKirche* 18 (2, '63) 55-59.

This survey traces the history of the Vulgate from the time of Jerome through the Council of Trent and the edition of Sixtus V and finally describes the recent work which is producing a modern critical edition of both the Vulgate and of the *Vetus Latina*.

51. K. A. STRAND, "Luther's Condemnation of the Rostock New Testament," *Andrews University Seminary Studies* 1 ('63) 108-120.

In 1529 Luther wrote to the Elector of Saxony and to Duke Henry of Mecklenberg urging them to put a stop to a Catholic NT which was being produced by the Brethren of the Common Life at Rostock. This German version was a revision of a translation made by the Catholic controversialist, Jerome Emser. Luther's objection was not so much to the text itself as to the glosses. His efforts to suppress the publication were so successful that only four complete copies, plus some additional fragments, are known to us.—J. J. C.

Texts, cf. §§ 8-151; 8-169; 8-269.

NT General

52. T. BARROSSE, "God's Plan of Salvation: Unfolding and Realisation," *Scripture* 15 (29, '63) 7-19.

"From Abraham to Jesus, God was revealing Himself (in a saving, divine self-revelation) gradually more and more fully—gradually irrupting, so to speak, more and more fully into the world of men. In Christ that revelation is complete. From the apostolic generation till the world's final day that full self-revelation of God which is Christ is being accepted not merely intellectually but practically by men, and, by the Church's preaching, being put within the reach of more and more human beings."

53. R. G. BRATCHER, "New Testament Index," *BibTrans* 14 (3, '63) 139-140.

"The above is the title of Volume V in the series 'Helps for Translators.' This book, which will contain 37 pages of index, is due from the press in July, and is published on behalf of the United Bible Societies by the American Bible Society, whose Research Associate, Dr. Robert G. Bratcher has prepared the material. We here print the Introduction in which he makes the nature and purpose of the index plain.—Ed."

This index, which is selective rather than exhaustive, contains over 500 entries and is intended to provide for readers who do not have a more complete Bible concordance a guide in locating NT passages dealing with a wide range of subjects, persons and places. Person and place names include: (1) all important OT persons mentioned in the NT; (2) all NT persons of importance; (3) most place names. All proper names conform to the RSV spelling.—J. J. C.

54. J. G. DAVIES, "The Genesis of Belief in an Imminent Parousia," *Journ TheolStud* 14 (1 '63) 104-106.

Instructing his converts concerning the parousia, Paul speaks *en logō kyriou* (1 Thes 4:15), a technical term for prophecy as is clear from the LXX. It would seem then that there are some grounds for asserting that either the transformation of a belief in a future parousia, emanating from Jesus, into a belief in an imminent parousia, or the first formulation of such a belief owed not a little to the prophetic activity current in the early Church and possibly to Paul in particular—J. J. C.

55. D. L. DEEGAN, "Martin Kähler: Kerygma and Gospel History," *Scot JournTheol* 16 (1, '63) 50-67.

Der sogenannte historische Jesus und der geschichtliche biblische Christus (1896), the pioneer work of M. Kähler, was an important contribution to our understanding of the authority of the Bible in the light of critical historiography and of the relationship between biblical exegesis and historico-critical method. K opposed the earlier psychological reconstruction of Jesus' attitudes, especially the stress of the *Leben-Jesu* research on Jesus' self-consciousness. The author found the whole character of gospel-history understandable as the transmission of the preaching and activity of Jesus to the end that he should be confessed as the Christ. This explains the Gospels' recording of essential motifs, words and actions of Jesus in His work of salvation, especially in His Passion, death and Resurrection. Christ's Resurrection became the "prism through which the light is shed upon the whole course of His condescension."—M. A. F.

56. P. FRANSEN, "Christian Humanism," *LifeSpir* 17 (197, '63) 270-278.

Several passages in the NT describe the Christian as living a new life in Christ and the Spirit. Outstanding among these texts is Phil 4:4-9 which may be called the Magna Charta of Christian humanism.—J. J. C.

57. E. HILL, "Revelation in the Bible. I—The Idea of Revelation in the New Testament," *Scripture* 15 (29, '63) 1-6.

A study of the NT uses of *apokalyptō*, *phaneroō* and *laleō* shows that the NT concept of revelation is much richer than the curt definition *locutio Dei*, God speaking to us. Revelational speaking in the NT has an eschatological quality absent from the OT, for it includes an eschatological event which has already happened in the first coming of Christ and is still awaited in His second.—M. A. F.

58. C. JAKUBIEC, "Wzajemne 'przenikanie się' obu Testamentów (De mutua utriusque Testamenti compenetracione)," *RuchBibLit* 16 (1, '63) 25-29.

59. E. KÄSEMANN, "Zum Thema der urchristlichen Apokalyptik," *ZeitTheol Kirche* 59 (3, '62) 257-284.

The Baptist's preaching manifests an apocalyptic outlook which was not shared by Jesus who did not baptize, established no Messianic community and

perfected the Mosaic Law only by demanding greater obedience and charity. The early Christian community in turn differed from the Master in this matter. They expected an imminent parousia in which He would be the eschatological judge, although apparently He never attributed a cosmic value to His preaching. In many points the early Church resembled the Qumran sect which regarded itself as the eschatological Remnant.

From Paul's Epistles one can discover that some Christians were infected with Hellenistic ideas. These persons believed that the parousia had come to pass, that Christ was reigning over the hostile world powers, that the faithful were already enthroned with the risen Lord. It is true that Paul's own conception of his role and of the method and purpose of his mission can be explained only by apocalyptic. Yet the Apostle avoids excess. In discussing the effects produced by the Resurrection, he teaches that the faithful share in it only in so far as it makes possible for them a *nova obedientia*. Furthermore, Paul insists that the hostile powers are not completely subjected, since they are engaged in constant warfare with Christ for the soul of man who consequently can be properly understood only apocalyptically—J. J. C.

60. R. MARLÉ, "Die katholische Bibelbewegung in den französisch sprechenden Ländern," *Bibel und Leben* 4 (2, '63) 142-146.

A survey of scholarly work by French and Belgian writers from the foundation of the École Biblique (1890) to Léon-Dufour's *Vocabulaire de Théologie Biblique* (1962).

61. F. MUSSNER, "'Volk Gottes' im Neuen Testament," *TrierTheolZeit* 72 (3, '63) 169-178.

The Christian community is the eschatological people of God and thus manifests the continuance of salvation-history whose progress depends upon God's ordination and man's decision. This people God has freely chosen without any merit on its part, so that Israel has no grounds for glorying (Rom 9—11). In this people disappear all differences and limitations which were previously so important. Lastly, the people of God strives toward the eschatological purpose of all salvation-history, the formation of the new man in Christ which finally must also embrace Israel according to the flesh.—J. J. C.

62. D. NINEHAM, "Theologians of Our Time: VI. John Knox," *ExpTimes* 74 (8, '63) 234-238.

The work of Knox invites comparison with that of Bultmann in subject matter, motivation, purpose and conclusions. Among Knox's NT positions are his belief that the canon is late and inspired by reaction to Marcion, and his view of Paul's life and theology. Described as "an extreme form critic," he has moved from a conservative position in regard to the Gospels to one which questions traditional attitudes while centering on his own understanding of the "Christ Event" as the basis of Christianity. His more recent books develop

the implications of this basic position. *The Death of Christ* (1958) especially shows the influence of demythologizing on his thought. If his radical conclusions about the NT are questionable, they nevertheless help redress a balance in English-language scholarship. What is most desired now from him is some statement of the philosophical position underlying his views.—G. W. M.

63. M. OLEŚ, "Milczenie Ewangelii o Matce Bożej (Cur Evangelia tam pauca loquuntur de B. Virgine?)," *RuchBibLit* (1, '62) 44-49.

64. R. PREUS, "The Power of God's Word," *ConcTheolMon* 34 (8, '63) 453-465.

An essay delivered at a pastoral conference.

65. J. PYTEL, "Człowiek jako świątynia w nauce Nowego Testamentu (Homo—templum Dei—in doctrina Novi Testamenti)," *RuchBibLit* 15 (6, '62) 337-343.

66. D. W. B. ROBINSON, "Who Were the 'Saints'?" *RefTheolRev* 22 (2, '63) 45-53.

It is rather generally assumed that "the saints" are all Christians. But Mt 27:52; 1 Thes 3:13; the Apocalypse *passim* should raise doubts about this position. Also, in Acts, Romans, 1 and 2 Corinthians and Jude "the saints" chiefly designates the members of the primitive Jewish church of Judea, especially of Jerusalem. In the few cases where "the saints" would apply to all Christians, the term is found in special contexts, especially in greetings (where "all" is added).

A study of Colossians and Ephesians indicates that the term designates Jewish Christians. "In Colossians, 'the saints' have a heritage, and the Gentiles share it; in Ephesians, the Gentiles enjoy God's heritage in the midst of, or among, 'the saints' (like sojourners in Israel?). In either case, 'the saints' and the Gentiles are distinct."—J. J. C.

67. P. SEETHALER, "Die Taube des Heiligen Geistes," *Bibel und Leben* 4 (2, '63) 115-130.

In the OT and in Jewish tradition the Spirit of God was at times compared to a dove. Hence it is not surprising that its appearance at the Baptism bore witness to the Messiahship of Christ and to the presence of the Shekinah. The dove also was connected with the Logos and was a harbinger of peace. Finally, it represented the essence and the action of the Holy Spirit and the effect of His work, namely the Church.—J. J. C.

68. M. STOLARCZYK, "Harmonia Starego i Nowego Testamentu. L'harmonie de l'Ancien et du Nouveau Testaments," *RoczTeolKan* 9 (4, '62) 25-40.

The Church has continually taught the divine inspiration of both the OT and the NT without ever wishing to minimize the importance of the OT. God often used the hagiographers' words in the OT to convey a *sensus plenior* when read in the light of the NT.—M. A. F.

69. W. SWIERZEWSKI, "Pismo św. w liturgii (De S. Scriptura in liturgia)," *RuchBibLit* 16 (2-3, '63) 105-113.
70. F. SZREDER, "Ważniejsze metafory eklezjologiczne w Piśmie św. (Metaphorae ecclesiologicae biblicae maioris momenti recensentur)," *RuchBibLit* 15 (6, '62) 321-329.
71. K. WENNEMER, "Die Geduld in neutestamentlicher Sicht," *GeistLeb* 36 (1, '63) 36-41.

The LXX usage of *hypomonē* indicates a waiting for God's salvation, a perseverance through reliance upon God without whom patience is impossible. Thus the OT prepares the way for the NT concept of patience. In the NT this reliance upon God finds expression rather in terms for "believe" and "hope" and their cognate nouns. One distinctive feature of Christian patience is its eschatological aspect, the expectation of the Coming of Christ (1 Thes 1:2-3; Apoc 1:9). A power derived from God, patience is necessary for man to obtain salvation. *Hypomonē* also includes the idea of steadfastness in persecution, in the ordinary troubles of life—whether attacks from enemies or trials from brethren or temptations arising from the cares and riches and pleasures of the world.

These aspects form the negative part of the virtue. But Christian patience has its positive side. It is not Stoic resignation or insensitivity but a power of action derived from God Himself (Rom 15:4). The motives for patience proposed to the faithful are that they may acquire perfection and attain to eternal salvation. In all this matter the model is Christ (Heb 12:2). Finally, patience is founded on love, God's love for us and our love for God. Patience endures and suffers all (1 Cor 13:7). The soul of patience is love without which even the most heroic form of patience and suffering is of no avail (1 Cor 13:3).—J. J. C.

NT and Gnosticism, cf. § 8-331.

NT and *Gospel of Philip*, cf. § 8-342.

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72. ANON., "San Pablo y el Concilio Vaticano II, en España," *CultBib* 20 (188, '63) 3-4.

The biblical and theological conventions scheduled for 1963 as a commemoration of the nineteenth centenary of Paul's visit to Spain, should be influenced by the attitude of the Vatican Council whose spirit has been authoritatively expressed by Cardinal Bea.

73. S. BARTINA, "El congreso Bíblico Paulino de Roma," *EstBib* 21 (1, '62) 83-91.

An account of the Pauline congress of Catholic exegetes held in Rome, September 1961, with special attention given to the contributions of Spanish scholars.

74. S. BARTINA, "23.a Semana Bíblica Española (24-28 de septiembre de 1962)," *EstEcl* 38 (144, '63) 130-132.

75. J. GIBLET, "Les XIVes Journées Bibliques de Louvain," *EphTheolLov* 39 (1-2, '63) 137-140.

A summary and description of the papers read.

76. B. MARIANI, "Dies Biblici Lovanienses," *Biblica* 43 (4, '62) 555-556.

The Church was the principal theme for the fourteenth session of the Journées bibliques of Louvain which was held Aug. 23-25, 1962.

77. B. MARIANI, "Tertius Congressus Biblicus Franciscus Italiae," *Biblica* 43 (4, '62) 556.

The third congress of Franciscan teachers of Scripture held in Rome, Sept. 18-23, 1961, which was devoted chiefly to the books of Maccabees, had also papers on recent excavations at the Holy Sepulchre and on Abraham in Heb 11:8—12:17 and Jas 2:21, 23.

78. B. SCHWANK, "Tagung der Neutestamentlichen Exegeten in Maria Laach," *ErbeAuf* 39 (3, '63) 235-241.

Some 25 Catholic exegetes from Germany, France, Luxembourg, Austria and Switzerland met at Beuron Abbey, March 18-21, 1963. Two themes were discussed. One was a proposal to produce a single official Catholic translation of the Bible. The second theme was form-criticism. H. Schlier read a paper on the translation, and among his suggestions was the hope that in this common purpose there might be fruitful cooperation with Evangelical Christians. The papers on form-criticism were given by E. Neuhausler, A. Vögtle, R. Schnackenburg, W. Pesch and J. Schmid. Each paper is summarized at some length and the resulting discussions briefly reported.—J. J. C.

GOSPELS—ACTS

Gospels (General)

79. F. F. BRUCE, "When is a Gospel Not a Gospel?" *BullJohnRylLib* 45 (2, '63) 319-339.

"According to the general consensus of New Testament teaching, a gospel is not a gospel when—

1. it is detached from the Jesus of history;
2. it gives little or no place to the passion;
3. it exalts human achievement in place of the grace of God;
4. it adds other conditions to the one which God has declared acceptable (even if those additions be things good and desirable in themselves); *or*
5. it treats righteousness and purity as things which the truly spiritual man has outstripped.

On the other hand, a gospel is a gospel when—

1. it maintains contact with the Jesus of history, affirming that 'this same Jesus' who came in the flesh and died is the vindicated and exalted Lord;
2. it embraces and proclaims 'the stumbling-block of the cross';
3. it extends the grace of God to men for their acceptance by faith;
4. it relies upon the power of the Spirit to make it effective in those who hear it; *and*
5. it issues in a life of righteousness and purity which is sustained and directed by the love of God."

80. G. FROST, "The Word of God in the Synoptic Gospels," *ScotJournTheol* 16 (2, '63) 186-194.

The term *ho logos* is examined in the Synoptic Gospels to see what the Evangelists and Jesus thought of His words, His speech and its relationship to His being and person. There are no good grounds for assuming that Jesus ever used *logos* (or its Aramaic equivalent) to describe His own message. When the term is so used, this is an assimilation to the usage of the early Church.

In their use of the term *ho logos* for the message of Jesus, the Synoptics meant that not only is the gospel preached by Jesus, but He is the gospel. They are hesitant to name Jesus explicitly the Word of God but to all intents and purposes Jesus is the Word, *ho logos tou theou*: "what God does in Jesus, God does in *ho logos*: Jesus is the one in whom *ho logos tou theou* decisively encounters mankind."—J. J. C.

81. F. GRYGLEWICZ, "Bogactwo i trudności metafory o Królestwie Bożym w nauczaniu Chrystusa Pana (Metaphora Regni Dei in doctrina Christi quam sit locuples et difficilis)," *RuchBibLit* 16 (1, '63) 42-48.

82. R. JAKOBSON, "St. Constantine's Prologue to the Gospel," *St. Vladimir's Seminary Quarterly* 7 (1, '63) 14-19.

St. Constantine, better known by his monastic name of Cyril, produced a Slavic version of the four Gospels. As a prologue to this work he composed a remarkable poem which is here translated in a way that seeks to preserve as far as possible the composition of the original and its symbolism.—J. J. C.

83. C. KEARNS, "The Present Situation in Catholic Gospel Exegesis," *IrEcclRec* 99 (5, '63) 289-307.

The *Monitum* of the Holy Office concerning Scripture [cf. §§ 6-378—382] does not condemn the proper use of form-criticism. Actually this method effectively links up the words and deeds of Jesus with His historical human life and also shows how these deeds and words have been transmitted to us enriched, enlivened and applied to the daily needs of the followers of Christ by the Spirit of Christ Himself acting through the apostles and Evangelists.

Recently in Catholic circles two NT passages have received much attention—the Magi narrative and the promise of the primacy. The only dispute on Mt 16:16-19 centers about the precise chronological point at which the saying occurred in the life of Christ. The authenticity, historicity and dogmatic value of the text remains unimpaired [cf. § 5-276]. On the question of the Magi, the views of M. M. Bourke [cf. § 5-704] and S. Muñoz Iglesias [cf. § 5-706] have not found much favor among Catholic scholars. In general, biblical studies in the Church can benefit much from the guidance of papal directives.—J. J. C.

84. C. M. MARTINI, "Adumbratur quomodo complenda videatur argumentatio pro historicitate Evangeliorum synopticorum," *VerbDom* 41 (1-2, '63) 3-10.

Authors of scholastic manuals still base their demonstration of the historicity of the Gospels on the contention that the Gospels were written by apostles or immediate disciples of the apostles; once this has been "proved," it can be shown easily enough that such men could and would tell the truth. Modern investigations of the formation of the Gospels have shown that this argument requires amplifications and refinements. It is now necessary to show that the Evangelists used their written sources with reverence, that their written sources contained a faithful record of the oral tradition, that the oral tradition did not corrupt the primitive preaching, and that the primitive preaching gave a faithful record of the facts. With these modifications the "classical" argument remains substantially intact.—J. F. Bl.

85. H. MEYNELL, "The Synoptic Problem: Some Unorthodox Solutions," *Life Spir* 17 (201, '63) 451-459.

The positive insights of B. H. Streeter, *The Four Gospels* (1924), C. C. Torrey, *Our Translated Gospels* (1933), B. C. Butler, *The Originality of St Matthew* (1951) and P. Parker, *The Gospel Before Mark* (1953) may be combined as follows.

"Parker's hypothesis of an original Aramaic gospel, which there is no reason to think was not by St Matthew the apostle, fits in very neatly with the patristic witness from Papias onwards; it is consistent with the detailed account given by Streeter of St Luke's procedure with Mark, while improving on his less satisfactory account of the compilation of Matthew; it necessitates only a minor change in Torrey's theory, to the effect that the authors of (Greek) Mark and (Greek) Matthew were translating and revising a single Aramaic gospel, and gives substance to Torrey's judgment (which he never elaborates) that Mark shows signs of compression of the material on which it depends; it accounts for that disjointed and episodic character of Mark which is the starting-point for form-criticism; it renders unnecessary the curious hypothesis that fragments of a Roman gospel about events in Palestine became nuclei of fresh Palestinian oral tradition. It makes it unnecessary either to cast aspersions on the honesty or intelligence of Papias or his informant or to propound the theory (implau-

sible in itself and without any other foundation than the theory of Marcan priority) that all the subsequent patristic testimony depends solely on him."

The importance of Parker's book has been underrated apparently because of the conviction that Mark was the first written Gospel. However, some indications exist for questioning the priority of Mark, especially the reading "Jesus Barabbas" which is found in some MSS of Matthew but in none of Mark. The reading must be original, since no Christian scribe would have inserted it on his own.—J. J. C.

86. H. E. Root, "What is the Gospel?" *Theology* 66 (516, '63) 221-225.

Modern scholars agree that there must be some interpretation of the gospel but they differ on what this interpretation should be. Some would insist that there must be a line drawn somewhere against subjectivism. For the gospel, they say, ceases to be the gospel unless it can be justified in the hard world of objective fact and reality. Theologians, however, seem to be making no progress in demonstrating the gospel's objectivity.

Others, especially followers of Bultmann, Bonhoeffer and Tillich, boldly "subjectivize" the gospel. "Attempts to provide an objective foundation for the gospel leave them not only unconvinced but scandalized." And their attitude is not prompted by despair but is a positive interpretation "which claims to have recovered the truth of the gospel by accepting the fact that it cannot have objective justification, and that if perchance some justification were found it would not be a justification of a true gospel."—J. J. C.

87. J. RUMAK, "Ewangelia dziecięstwa P. Jezusa a krytycy (Evangelium Infantiae Iesu Christi apud criticos)," *RuchBibLit* 15 (6, '62) 344-352.

88. H. SCHÜRMANN, "Der Jüngerkreis Jesus als Zeichen für Israel (und als Urbild des kirchlichen Rätestandes)," *GeistLeb* 36 (1, '63) 21-35.

Twelve in number as the tribes of Israel, the original disciples were a symbol for Israel, and their complete adhesion to Jesus was a sign to the people that He was the promised Messiah. They represent the family or the new people of God and are privileged to be partners with Jesus in His preaching the good news of salvation. The requirements for discipleship far exceed what was demanded of one who wished to become a pupil of a rabbi. The Twelve were called to a complete following, to the sacrifice of home and possessions. Moreover, in the Gospel accounts one can discover sayings which clearly antedate the Easter experience, admonitions and councils for the disciples and rules for the conduct of the community. In general, the Gospel portrait of discipleship manifests the first traces of the later evangelical counsels.—J. J. C.

89. S. ZEITLIN, "The Pharisees. A Historical Study," *JewQuartRev* 52 (2, '61) 97-129.

The term "Pharisees" was a nickname given to them by their enemies, the Sadducees. The Pharisees were conscientious and considerate religious leaders,

not narrowly nationalistic but universal in outlook, democratic in spirit, seeking to have all the people, Israelites as well as priests, take part in the Temple services. While it is true that they were at odds with Jesus and His disciples, some of the controversies related in the Gospels could not have taken place, since they reflect customs of later times, e.g., the washing of hands before meals (Mk 7:3) and the use of the term "rabbi" (Mt 23:7).—J. J. C.

Synoptics, cf. §§ 8-84; 8-85; 8-87; 8-95; 8-137.

Jesus (General)

90. J. BECQ, "Ponce Pilate et la mort de Jésus," *BibTerreSainte* 57 ('63) 2-7.

The responsibility for Jesus' death belongs partly to the crowd of Jerusalem, partly to the leaders of the Sanhedrin who were the prime movers, and partly to Pilate who must bear the chief juridical responsibility.

91. *BibTerreSainte* 55 ('63) has the following articles on the Resurrection and the Holy Sepulchre.

J.-M. Fenasse, "Jésus est ressuscité," 1-4.

M. B., " 'Ne me touche pas' (Jean 20,17)," 4-5.

J. Potin, "Éléments de réflexion," 4-5.

M. Bobichon, "La puissance de la résurrection," 6-7.

I.-H. Dalmais, "Les Encenies," 6-7.

A. Brunot, "Le Calvaire et le Sépulchre," 8-10, 15.

V. Corbo, "La Sainte Anastasis," 16-22.

92. M. BLACK, "The Son of Man Problem in Recent Research and Debate," *BullJohnRylLib* 45 (2, '63) 305-318.

P. Vielhauer and H. Conzelmann have recently claimed that Jesus never used the title Son of Man; that the term was appropriated from apocalyptic Judaism where it denoted, not the Messiah, but a pre-existent heavenly being; that the early Church applied the term to Jesus with particular reference to His parousia. This theory, however, does not do justice to all the texts, e.g., Lk 21:27, 31; Mk 8:38, etc., and the principal argument for a Jewish belief in a pre-existing Son of Man has collapsed because the *Similitudes* are lacking in the Qumran MSS of Enoch.

In reply to these authors, E. Schweizer [cf. § 5-209] proposes the following solution. Some of the Son-of-Man sayings are authentic—those which refer to the rejection and exaltation—since similar ideas about the suffering and reward of the just are found in contemporary Judaism. Furthermore, although Jesus did not foretell the Resurrection, He described His role in the Last Judgment which was merely that of a witness for both the defense and the prosecution, very much as Enoch is portrayed in late Jewish writings.

Much of Schweizer's position can stand. He is undoubtedly correct in insisting that there was a belief, perhaps widespread, in Jewish circles that the just

would be rejected and later exalted, that they were destined to survive death and to confront their tormentors in the judgment. The Markan Resurrection prediction offers a problem. It may be that Jn 3:16 contains the earliest stratum, a genuine saying of Jesus who speaks of His being "lifted up." A secondary tradition may have logically interpreted this "lifting up" to mean the Resurrection. With regard to Jesus' part in the judgment, if some of the parousia sayings originally referred to the Son of Man, then at the Last Judgment He would be more than a mere witness. Finally, Jesus' vindication and triumph as the Son of Man would seem to imply the vindication of the righteous cause in the ways of men—what the Gospels call the kingdom of God.—J. J. C.

93. F. H. BORSCH, "The Son of Man," *AnglTheolRev* 45 (2, '63) 174-190.

The term "Son of Man" so familiar in the Gospels has its history in Hippolytus, Irenaeus, late Zoroastrian texts, Naassene documents, several "Gnostic" works, the Poimandres, Epiphanius, Theodoret, Zosimus and Jewish and Mandaeen writings. These writings contain variations of a myth concerning the heroic First Man of whom all men are smaller copies. Descended from heaven or created on earth, this Man battles evil, loses, dies, yet in various ways becomes ultimately victorious. Men should be led to realize their kinship with the First Man. Although the written sources of this myth are late, its origin is certainly pre-Christian and largely extra-Jewish as C. H. Kraeling maintained.

Within Hebrew culture this myth developed in special and highly important ways. It appears in early Genesis, in Ps 8:3-8 and in Ps 80 where the title "Son of Man" is ascribed to the Davidic king, i.e., the Messiah. Here and in Ezek 28:12-16 the exalted role of the Messiah is shown. And the Father-Son relationship between Yahweh and the Messiah is set forth in 2 Sam 7, Ps 2:7 and Ps 89 where David is also declared to be the "first-born," i.e., First Man. Moreover, the defeat of the First Man is reflected in the Suffering Servant songs of Deutero-Isaiah. In the postexilic period these four roles, Messiah, Son of Man, First Man, Suffering Servant, became historicized with the suprahistorical attributes ascribed to the heavenly Son of Man-Messiah. Perhaps it was through the Nazorenes that Jesus came to adopt this divine-human title as the key by which He understood the crises of His ministry. As First Man He calmed the sea; as Second Adam He rebuked Satan; as Son of Man He was His own messenger; and as Suffering Servant He predicted and fulfilled His Passion, "making many righteous."

This same Son-of-Man Christology is found in the Fourth Gospel, in Paul (Rom 5:12-21; 1 Cor 15:20-28, 45-47; and Phil 2:6-11), in 1 Tim 2:5, in Heb 1:1—2:8 and in Apoc 2:7.—J. C. H.

94. B. S. BROWN, "The Great Apostasy in the Teaching of Jesus," *AusBibRcv* 10 (1-4, '62) 14-20.

"Beyond all doubt, Jesus shared the view of His contemporaries that the End would be preceded by the Great Apostasy. His teaching on the subject is

embedded in the various strands of the Synoptic tradition. Jesus introduced a new element into the Jewish prediction of an almost irresistible upsurge of wickedness when He suggested to His followers that loyalty to His own Person was the one safeguard against the divine judgment that would follow it.

"The evangelists believed that Jesus' words were being fulfilled in their own day, when false teachers were active, and there was dissension and a lack of zeal. (Josephus apparently saw Jewish expectations fulfilled in events which he records. 'These were such men as deceived and deluded the people under pretence of Divine inspiration . . . and these prevailed with the multitude to act like madmen, and went before them into the wilderness, as pretending that God would there show the signals (*sēmeia*) of liberty.'—*War*, II 13. 4.) Luke's use of the sayings is of interest. He specifically states that the apostasy to be feared is defection to Judaism under the pressure of persecution."

95. M. CAMBE, "Le fils de l'homme dans les évangiles synoptiques," *LumVie* 12 (62, '63) 32-64.

There are three phases in the Synoptics' use of this term: first the Son of Man is presented as a hidden and mysterious being; then as the Suffering Servant; finally as glorious and eschatological. The passages are here studied in the reverse order. The glorious texts originated with Daniel 7 and, in accord with Jewish tradition, basically refer to an individual. One of the principle purposes the Synoptics have in using these texts is to underline the fact that the Son of Man will come to judge Jerusalem and that after the Resurrection He will inaugurate His kingdom. Some of the texts which originally referred to the foundation of the kingdom may have been reread as a description of the parousia.

It was one of the unique contributions of Jesus' teachings that He combined Daniel's concept of the Son of Man with that of Isaiah's Servant of Yahweh, thus adding to the Danielic glory a note of weakness and abandonment. Yet even on earth the Son of Man has such power that by His mere presence He has established the kingdom about Himself. And in describing the consummation of the kingdom at the Last Judgment, the Synoptics emphasize the three principal features of the Son of Man: glory, suffering, mystery. Here also in a special way is proclaimed the mystical identity of the Son of Man with every man even in suffering and want. Briefly, the title Son of Man refers directly to the historic mission of Jesus and summarizes the entire state of His human existence in its relation to His divine nature and state.—J. J. C.

96. C. M. CHERIAN, "The Unity of All Mankind in Christ," *ClerMon* 27 (5, '63) 165-175.

That all mankind is one may be seen from Scripture beginning with the Genesis story of Adam, and the NT portrays Christ as the eternal foundation of man's unity. Every human being is confronted with the prevenient love of God and is called to be associated with the victory of Christ.—J. J. C.

97. J. COPPENS, "L'espérance messianique. Ses origines et son développement," *RevSciRel* 37 (2, '63) 113-149; (3, '63) 225-249.

A summary and critique is given of French books and articles which have attempted a synthesis of the developments in the OT Messianic hopes. Of primary importance are the writings of J. Touzard, L. Dennefeld and A. Gelin, but in addition L. de Grandmaison, H. Pinard de la Boullaye and P. Grelot have added valuable insights. In the faith of Israel there is manifest a growth in the Messianic concept. Predominantly He was considered a king, but this image did not suffice for the prophets who recognized in Him a prophet as well. Later He was pictured as a transcendent and heavenly being who comes into the world. Thus, in His own person, Jesus fulfilled the soteriological hope of Israel which expected a royal Messiah who was to be the Servant of Yahweh and the Son of Man.—J. J. C.

98. J. COPPENS, "Miscellanées bibliques. XXX. L'Origine du symbole 'Fils d'homme'," *EphTheolLov* 39 (1-2, '63) 100-104.

Since other explanations do not prove satisfactory, the following theory is proposed. In Dan 7 the sacred writer was seeking a symbol to designate the kingdom of God which would come and put an end to earthly empires. The latter have been designated in Daniel by animals, and as the kingdom now to be described was of heavenly and transcendent origin, it was perfectly natural to choose the figure of "Son of Man." Man, in fact, had received from God the command and the power to rule over the animal world. Moreover, he was created to the image and likeness of God.—J. J. C.

99. J. W. DÖEVE, "Parousieverzögerung" [Delay of the Parousia], *NedTheol Tijd* 17 (1, '62) 32-38.

Today most exegetes hold that there was among the early Christians a general expectation that Jesus would return on short notice. The question is raised whether or not this expectation was as general as is claimed. If the apocalyptic tendencies of Judaism influenced the first Christian generation, then there must have been in the Church a trend which advocated division of history into much longer epochs, such as we find in the "Ten-Weeks Apocalypse" of the Book of Enoch. The Apostolic Church could well have lived in a *Naherwartung* without the disappointment of going through a *Parousieverzögerung*.—W. B.

100. J. GUILLET, "Jésus Christ pénitent," *Christus* 10 (39, '63) 294-306.

The penitent Christ, the source of our repentance, reveals to us what penance is. It is the consciousness of sin as God sees it, of its power of destruction and corruption. It is the will ready to bear our share of the ruin and of the disaster that sin, ours and that of our fellow men, has brought upon the world. It is the certainty that the redemption has succeeded and that the love of God for the sinful world is, since the death of the Lord, an indestructible and triumphant

reality. It is the need to respond to this love and to share in its victory, giving oneself entirely to the restoration of humanity which was lost but which, thanks to the Savior, is always capable of repentance.—J. J. C.

101. A. HAJDUK, “‘Ego eimi’ bei Jesus und seine Messianität,” *CommViat* 6 (1, '63) 55-60.

E. Stauffer, *Jesus, Gestalt und Geschichte* (1957), claims that Jesus employs *egō eimi* statements in the OT senses and thus proclaims His divinity but also excludes His Messiahship. It seems, however, that *egō eimi* does not have the OT meaning either for Jesus' hearers or for Jesus Himself. In none of these statements does Jesus clearly affirm His divinity. In several places, however, His Messiahship is affirmed or supposed.—J. J. C.

102. F. LIEB, “Der Heilige Geist als Geist Jesu Christi,” *EvangTheol* 23 (6, '63) 281-298.

The Holy Ghost provides the basis for man's true existence in Christ who with the sending of the Spirit has effected the definitive redemption. In the Baptism and the Last Supper the function of the Spirit is especially manifest. There is a threefold basis of our life: God the Father created us from nothing; in the Son He has chosen us; and in the Holy Spirit He has completed the work of creation.

The Spirit is God's definitive inbreaking into the world. It is He who makes Christ present to us and not merely a memory. As sent by the Father and the Son, He is fittingly described in the terms of the *Filioque*. After the Ascension the Spirit continues the work of the Son, and He furthermore inaugurates the final age.—J. J. C.

103. J. MAIGRET, “Jésus et Bar Kokhéba,” *BibTerreSainte* 58 ('63) 3-4.

Bar Cocheba and Jesus represent two different concepts of the Messiah. The former sought to deliver Israel by force of arms. The latter's purpose was to effect the deliverance from sin in a manner reminiscent of the prophets and the Servant of Yahweh.—J. J. C.

104. L.-M. ORRIEUX, “Le problème du fils de l'homme dans la littérature apocalyptique,” *LumVie* 12 (62, '63) 9-31.

Bar nasha is not the ordinary term for man, but it can convey the idea of man in general as well as of a particular individual. In the biblical context of the kingdom's proclamation the Danielic Son of Man must be considered of prime importance. To what extent one can detect here the image of the earthly Messiah King or the Heavenly Man will perhaps be determined by examination of newly discovered documents. But it appears certain that the mission of the Son of Man must necessarily be conceived as related to the eschatological crisis described by Daniel which includes the fullness of sin, the final trial endured by the just, and the definitive coming of the kingdom.—J. J. C.

105. P. PRIGENT, "L'imitation de Jésus-Christ d'après quelques textes du Nouveau Testament," *ÉglThéol* 25 (78, '62) 15-33.

Protestants hesitate instinctively to welcome the notion of "imitating Christ" because Catholics have sometimes proposed this concept as a superior moral code reserved for an élite intent on procuring merit, or secondly, because Protestants are reacting against either liberal thought or pietism's view of Christ the model. Yet the notion of "imitation of Jesus" is ineluctably integral to the NT message. The Christian is asked to practice virtues, exhorted to care for others (Rom 15:1-7; 1 Cor 10:33—11:1; Eph 4:32—5:2, etc.). Obviously in these texts Christ's example is meant to motivate the moral exhortation. What is held up for imitation is not one particular quality of Christ, nor a repetition of one precise episode in His life. The reference relates to the heart of Christology: God lowering Himself to become man in the Incarnation and the cross. Ultimately one is asked to share the lot of the crucified Christ with all the renunciation which that implies. For, even though the NT states that Christ's Passion alone is redemptive, it constantly repeats that the ministry of the Church in the world participates in His redemptive suffering (2 Cor 1:5-7; 4:7-12; Col 1:24). The purpose of imitation of Christ is ultimately transformation into the image of Christ (Rom 8:29). For this reason imitation of Christ is actually imitation of God (Eph 5:1).—M. A. F.

106. H. REISSNER, "Der Auferstandene und seine Mutter," *ErbeAuf* 39 (2, '63) 128-131.

There was no need for the risen Christ to appear to His mother as He did to Thomas, since her faith and trust was such that no proof was required.

107. J.-A. ROBILLIARD, "Le Ressuscité juge le monde," *VieSpir* 108 (494, '63) 554-571.

108. E. SCHWEIZER, "The Son of Man Again," *NTStud* 9 (3, '63) 256-261.

(1) The OT meanings of "Son of Man," all of which recur in the NT, are: man in general, the prophet, and the eschatological Israel (Dan 7:13). How did the notion of an individual, apocalyptic Son of Man arise? (2) Jesus identified Himself with the Son of Man as earthly, as somehow associated with rejection, and as eschatological in the role of an exalted witness at the judgment (Lk 12:8). (3) The present hypothesis is that Jesus used the term just because it was not yet a definite title. In some Jewish-apocalyptic group of the early Church, the term was "re-apocalyptized" so that the witness at the last judgment became the judge himself. This could be the origin of the apocalyptic Son of Man in general, in Ethiopic Enoch and 4 Esdras, for ideas used by a Jewish-Christian group could have been retained by Jewish apocalyptic groups after the decisive split between the two. (4) A number of facts and interpretations are adduced to corroborate this hypothesis.—G. W. M.

109. W. SMEREKA, "Proces Chrystusa w świetle najnowszych badań (Quomodo recentissimae investigationes Christi processum elucidant)," *RuchBibLit* 15 (3, '62) 154-160.

110. R. G. TOLEDO, "Jesús y el sábado," *CultBib* 20 (188, '63) 5-32.

The Gospel accounts of Jesus' cure of the shrivelled hand (Mt 12:9-14), His cure of the crippled man at the pool of Bethesda (Jn 5:1 ff.), and His defense of the disciples who plucked ears of grain (Mt 12:1-8), aim at showing that Jesus was not opposing the Mosaic Law but rather the Pharisaic casuistry concerning the Sabbath rest.—M. A. F.

111. H. C. WAETJEN, "Is the 'Imitation of Christ' Biblical?" *Dialog* 2 (2, '63) 118-125.

"The imitation of Christ is indeed a biblical theme which finds its implicit and explicit interpretation in the variety of christologies presented in the New Testament. These christologies not only disclose that Jesus is Lord in whom I am raised into a new history and a new being. They also summon me to an emulation of the one who is the Pioneer as well as the Perfector of my faith."

112. J. F. WALVOORD, "Christ in His Resurrection," *BibSac* 120 (478, '63) 99-108.

The Resurrection is as solid as any historical fact could be in the first century. Proofs of its historicity are the many appearances, the dramatic change in the witnesses, and the dynamic beginnings of the Church.—D. J. H.

113. J. F. WALVOORD, "Christ in His Resurrection," *BibSac* 120 (479, '63) 195-204.

The body laid in the tomb is identical with the risen body which is changed and now glorified. Like other important acts of God foundational to the Christian faith, the Resurrection is related not only to Christ but without contradiction to all three Persons of the Trinity. The significance of the Resurrection lies in its proof of the person of Christ and of His offices as prophet, priest and king.—J. J. C.

Son of Man, cf. §§ 8-92; 8-93; 8-95; 8-98; 8-104; 8-108; 8-138; 8-179.

Jesus (Quest of historical)

114. L. HEJDÁNEK and P. POKORNY, "Jesus, Glaube, Christologie," *TheolZeit* 18 (4, '62) 268-282.

Because the new understanding of history underlying present *Leben-Jesu-Forschung* stresses the derivation and future impact of the very inner motives and decisions of historical figures, faith analysis can be expected to contribute toward a definition of the real Jesus' relationship both to the Christ of the Christian preaching and to the faith of the modern disciple. Two aspects of

faith must be understood: its intensely practical relationship to the individual's present existence, and its historical orientation toward the future, by which it relates the individual to the broad stream of life in the human community.

In this new understanding, the Christological meaning of the kerygmatic Christ can be based upon the historical impact of the concrete historical Jesus. Jesus' real life was in fact refracted through the prism of the early Church's understanding; but from its elements can be gathered something of His self-knowledge and, most important, of His personal faith. It is actually in the sharing of His faith that the only critically possible relationship to His historical reality can be established.

This implies two things. (1) The discovery and application in daily life of the singular inner power of God which motivated Jesus' work and mission. (2) The realization of the transpersonal, ontological implications of the faith of Jesus. His faith cannot be shared fully in a shell of subjectivism, for His basic tenets were living for the neighbor and the acceptance of an eschatological, cosmic future, a new order. The mystery of the Incarnation manifests the real tendency of God's truth to transform the world, and the implications of this for faith must not be lost to an indiscrete demythologizing.—Ri. J. D.

115. F. HERZOG, "Possibilities and Limits of the New Quest," *JournRel* 43 (3, '63) 218-233.

A survey of recent books and articles shows that the following are the most conspicuous results of the new quest of the historical Jesus. (1) Bultmann's view of Christian origins has been made the subject of a thorough critical examination. (2) The existential method of interpretation in the new quest turns out to be only one aspect of the historico-critical method. (3) Emerging from the discussion is a greater appreciation of the old quest of the historical Jesus. (4) Turning again to the Gospels means turning away from the exaggerated concern about myth. (5) Christology is moving into the center of the debate. (6) In the problem of Christology exegetical and systematic theology are finding a common denominator or basis. However, a number of problems have appeared which make it doubtful that the new quest is the catalyst of theological effort for our day. (a) Since the new quest needs unaltered material to succeed, it is difficult to see in what sense it is really an advance on the old quest. (b) At the present stage of research it is impossible to determine whether in the new quest one is not interpreting so-called unaltered material in the light of kerygmatic material rather than kerygmatic material in the light of unaltered material. (c) The new quest finds in Jesus what its basic presupposition, its existential historiography, expects to find there.

"It appears that the quest of the historical Jesus has turned a full circle. Begun in the hope of throwing off the shackles of dogma . . . , the end of the quest today is the search for exactly that reality to which dogma . . . sought to bear witness." The real contribution of the new quest is its re-examination of kerygmatic history.—J. J. C.

116. A. JANCZAK, "Problem historyczności Chrystusa we współczesnej literaturze biblijnej. Le problème de l'historicité du Christ dans la pensée biblique contemporaine," *RoczTeolKan* 9 (4, '62) 107-128.

A survey for Polish readers on recent studies of the new quest for the historical Jesus.

117. W. KRECK, "Die Christologie Gogartens und ihre Weiterführung in der heutigen Frage nach dem historischen Jesus," *EvangTheol* 23 (4, '63) 169-197.

The Christology is evaluated and compared at length with recent opinions of Bultmann and especially with those of G. Ebeling and E. Fuchs.

Matthew

118. J. GNILKA, "Die Kirche des Matthäus und die Gemeinde von Qumrân," *BibZeit* 7 (1, '63) 43-63.

In contrast with the Qumran community the picture of the Church in Matthew is as follows. She recognizes herself as the true Israel but does not isolate herself and, as representing the holy remnant of the people, exclude others. Instead she welcomes all, pagans and Jews, good and bad, leaving to the eschatological judge the decision on selection. Evil continues to be active in the Church, for she wages a continual war against Satan. Nevertheless, she is filled with joy, certain that in the end the Son of Man and His angels will do away with all evil. Therefore, she considers it unworthy to harbor thoughts of vengeance or to fight evil with force.

The members of the Church regard one another as brothers and are devoted in a special way to the little ones and the neglected. If a brother sins, he is called to account. If he does not heed the correction, he loses the fellowship of the community. The return of one who has strayed brings joy to all. The decisions of the rulers of the community are valid before God and remain effective until the eschatological judgment. Christ is the center of the Church's worship, with God as the provident father placed above all. The true approach to God is poverty of spirit, by which man knows that he is as a little child before God.

The law of the Church is the Torah illumined by the light of the gospel, but perfection is charity, a copy of the original image which is the perfection of God.

In Matthew, the Church is engaged in controversy not only with the Pharisaic and rabbinic type of Judaism. There are also traces of apocalyptic in some distinctive concepts and in the uncertainty about salvation. Moreover, the belief in the devil's activity, the doctrine of angels, the rejection of a holy war, the discipline of the community and the command to love one's enemy manifest a confrontation with the Qumran ideas or with those of kindred groups.—J. A. S.

119. C. W. F. SMITH, "The Mixed State of the Church in Matthew's Gospel," *JournBibLit* 82 (2, '63) 149-168.

The material peculiar to Matthew often implies that the Church consists of good and bad, useful and useless, wise and foolish. This feature is found in several parables in which there is evidently a development from the situation in the time of Jesus to a form which finds its meaning clearly, if not only, in the Christian community.

Some time had to elapse before the concern expressed by the Evangelist could arise. The immediate hope of the parousia has faded and been replaced by an interminate hope marked, however, by certainty that the Son of Man will come. Next the community has become aware of itself as a self-contained entity, distinguished from, and opposed by, other religious groups.

In the present Gospel this opposition is directed against the Pharisees. But this opposition in its present form is a development. The suggestion is made that possibly some converts from Qumran entered the Church and began to propogate a rigorous separatism. "Matthew's concern here might well arise from the influx and growing influence of a group of rigorists who wished to turn the Christian community into another Qumran. . . . What might well explain our passages is resistance to a rigorous creation of barriers to admission and a constant purging of the community. The problem of a 'covenanting' zeal, added to the exclusiveness of the synagogue, might together explain the concentration of this particular polemical interest in Matthew's gospel."—J. J. C.

120. N. WALKER, "The Alleged Matthaean Errata," *NTStud* 9 (4, '63) 391-394.

Some critics (such as S. V. McCasland, cf. § 6-116) accuse Matthew of error in nine passages. (1) The genealogy is indeed erroneous but may have been transmitted that way to Matthew by the Jerusalem authorities. (2) The LXX is responsible for the *parthenos* prophecy used in 1:23. (3) The "Nazarene" title of 2:23 is founded on Isa 11:1 ultimately and on the possible meaning of "Nazareth" from the root *nṣr*. (4) The flight into Egypt is not improbable nor is the use of Hos 11:1 forced. (5) The Jonah reference in 12:20 is justified by the three-day imprisonment of Jesus according to the new Passion chronology. (6) The Temple cleansing was probably not on Palm Sunday as Matthew implies (but does not state), but here Mark simply contains a Petrine reminiscence that Matthew did not have. (7) The "two" demoniacs (8:28), blind beggars (20:30) and donkeys (21:1-6) are more likely original than the one of each in Mark; these passages support the priority of Matthew.—G. W. M.

121. [Mt 1—2] C. H. CAVE, "St Matthew's Infancy Narrative," *NTStud* 9 (4, '63) 382-390.

Mt 1—2 are examined here in the light of D. Daube's study of Passover haggadah influence on the Gospels (*The New Testament and Rabbinic Judaism* [1956] 158 ff.) in an attempt to relate Matthew's narrative with the regular

Sabbath readings in the old synagogue. Four of the five stories into which the narrative divides naturally are found "to be based upon the Passover Haggadah, and many of the allusions in them can be explained from the regular Scriptures that were appointed for that season." The one exception, the Magi story, has its scriptural setting in the lections for the end of the month Sivan; it may have been adapted and incorporated into the Infancy narrative by reason of the association of Herod with Laban (= Balaam in popular belief). Even the enigmatic reference to "the prophets" in Mt 2:23 can be explained by recourse to Jdg 13:2 ff., a synagogue lesson read two Sabbaths before Passover.—G. W. M.

122. [Mt 1:16] D. SQUILLACI, "Matrimonio di San Giuseppe," *PalCler* 42 (June 15, '63) 659-666.

The marriage of Joseph to Mary was true and valid, though both remained virgins. It was divinely ordained for the Incarnation of the Son of God.—J. J. C.

123. [Mt 1:23] M. MCNAMARA, "The Emmanuel Prophecy and Its Context—III," *Scripture* 15 (31, '63) 80-88.

Previous articles in this series have considered the historical context of the prophecy and the various identifications proposed. Despite its abandonment, even by some Catholics in recent years, the traditional view that Emmanuel is the future Messiah still seems to be the most acceptable. A fresh translation of Isa 7:15 and of Mic 6:1-6 indicates that both writers refer to an oracle according to which (1) Yahweh's people will be in tribulation until (2) there is born miraculously from a woman without the agency of a human father (3) the Messiah who will liberate them. If we accept this view, Matthew's use of Isa 7:15 is far from accommodation.—J. J. C.

124. [Mt 3] J. GNILKA, "Der Täufer Johannes und der Ursprung der christlichen Taufe," *Bibel und Leben* 4 (1, '63) 39-49.

Although some scholars claim that John the Baptist may have been a member of the group, the teaching and practice of the Qumran sect differed radically from his in certain matters. His baptism, however, resembles in several points the ritual baths of the sect. For him and for them, the ritual of the Jerusalem Temple seems to have been the model for imitation. There, before taking part in the sacred ceremonies, the priests bathed and put on a white garment. The Qumranites did the same before their communal meal. John, convinced that the eschatological kingdom of the Messiah was at hand, required all who would enter the kingdom to be bathed (baptized) and to repent, which meant a complete conversion and dedication to God.

Since Christian baptism is so closely connected with John's, it is no wonder then that from the beginning the sacrament manifested certain characteristics of a priesthood: a white garment worn after baptism; an anointing, the first reception of the Eucharist. These acts were fitting, because Christians are called

priests for God (Apoc 1:6), and by baptism one entered into the Church, a holy temple in the Lord (Eph 2:22). These thoughts are developed in 1 Peter which today is often recognized as an early Christian baptismal homily.—J. J. C.

125. [Mt 3:11] J. ALONSO DÍAZ, "El bautismo de fuego anunciado por el Bautista y su relación con la profecía de Malaquías," *MiscCom* 37 ('62) 121-133.

The difficulties of interpreting John the Baptist's reference to a future baptism "with fire" (Mt 3:11; Lk 3:16) are resolved by a study of the book of Malachi. If Malachi's prophecy forms the thematic nucleus of the saying, the reference to "fire" does not forebode a destructive punishment, but rather a purificatory grace. The idea of castigation in Matthew coexists in juxtaposition to this salvific purification. Thus baptism with fire witnesses to the arrival of the Messianic times.—M. A. F.

126. N. HYLDAHL, "Die Versuchung auf der Zinne des Tempels (Matth 4,5-7 = Luk 4,9-12)," *StudTheol* 15 (2, '61) 113-127.

The devil's suggestion that Jesus cast Himself down from the pinnacle of the Temple cannot be adequately explained by any solution thus far proposed. The key to the problem lies in Hegesippus' description of the stoning of James: the apostle was first cast down from a height and then stoned to death. Evidently the Jewish judicial process required that the one to be stoned should first be thrown down from a high place. This practice is attested in the Mishnah, Sanh. 6,4, and seems to be the background for Lk 4:29. John's statement (8:59) that the Jews in the Temple listening to Jesus' words became so infuriated that they took up stones to cast at Him, betrays the Evangelist's ignorance of the Jewish penal system.

J. Blinzler has claimed that there is no evidence that stoning was ever practiced. Actually, however, such stoning is prescribed in the OT (Exod 19:13). And various indications show that until A.D. 70 the Temple pinnacle (whatever it was) served as the place from which the criminal to be stoned was cast down. Such would be the case for one judged guilty of blasphemy (as was Jesus) or condemned for leading the people into idolatry (as was James). Because of His claim to be the Son of God, Jesus would be liable to condemnation and sentenced to death. Satan accordingly suggests that Jesus cast Himself down to show that the judicial punishment would not harm Him.—J. J. C.

127. [Mt 5:5] A. COLUNGA, "Bienaventurados los mansos porque ellos poseerán la tierra," *Salmanticensis* 9 (3, '62) 589-597.

The promise that the meek shall "inherit the earth" should be interpreted against the background of the Pentateuch. The earth or land promised is the place where God dwells with His people and where resides the glory of Yahweh.—M. A. F.

128. [Mt 5:13] J. B. SOUČEK, "Le sel de la terre et la lumière du monde," *CommViat* 6 (1, '63) 5-12.

In order to appreciate the logion one should study its prehistory in the other Evangelists. Thus one perceives a development until the Matthean form. In this the Church is the salt of the earth, joyously accepting every privation of which the Beatitudes speak. At the same time the positive aspect of her work is shown in the light saying. The whole life of the community should bring light to all men.

Therefore, the saying seems to be the key to the Sermon on the Mount and to form the link between the Beatitudes and the antitheses. Furthermore, the saying has been transmitted and modified until Matthew presents the most mature and perhaps the latest form. Finally, the exegete should not attempt to soften the force of the words but to leave them in all their original rigor and sternness.—J. J. C.

129. [Mt 5:31-32] H. G. COINER, "Divorce and Remarriage. Toward Pastoral Practice," *ConcTheolMon* 34 (9, '63) 541-554.

"The teachings of Jesus and Paul make a strong case against a marriage break for any cause. The ideal emphasized in the New Testament is that marriage should terminate only with death (Rom. 7:2,3). Not only is it precarious practice to impose a legalistic ethic on the passages of the New Testament and employ them as a code, it is also dangerous to develop a doctrine and practice on the basis of unclear passages."

130. E. K. LEE, "Hard Sayings—I. *Be ye therefore perfect, even as your Father which is in heaven is perfect.* Matthew 5. 48," *Theology* 66 (518, '63) 318-320.

"The New Testament conception of perfection is not a static one but dynamic; growth is indeed one essential part of the meaning of perfection. Christian perfection is never, therefore, identical with absolute perfection. That belongs to God alone."

131. [Mt 6:9-13] M. D. GOULDER, "The Composition of the Lord's Prayer," *JournTheolStud* 14 (1, '63) 32-45.

The accepted history of the Lord's Prayer may be expressed in five propositions. (1) It was composed by Jesus who incorporated phrases from the synagogue liturgy but in a unique combination and meaning. (2) The prayer was universally used in the primitive Church in a number of slightly differing Aramaic and Greek versions. (3) Mark omits the prayer, since he includes only a portion of the teaching of Jesus known to him. (4) Luke's version is nearer the original than Matthew's, since it is shorter and liturgical forms tend to grow more elaborate in time. (5) Matthew has embroidered the version he received in the tradition.

Upon examination none of these statements is found to be satisfactory. On

the other hand, a simple hypothesis fits all the evidence. Jesus gave certain teaching on prayer by precept and example, most of which is recorded by Mark. This teaching was written up into a formal prayer by Matthew who includes certain explanations and additions in his own language and manner. Matthew's prayer was then abbreviated and amended by Luke.

A detailed study shows that the background of the Lord's Prayer is the synagogue liturgy, "as has always been asserted by commentators," but in every other respect the truth is the exact opposite of the accepted propositions regarding the prayer's history. (1) The substance of the prayer was drawn from Jesus' teaching, yet the form was not Jesus' but primarily Matthew's. (2) The prayer was not in use at all in the primitive Church, and the teaching it embodies has come down to us in virtually a single version. (3) Mark omitted the prayer, because it had not yet been composed. (4) Luke's version is later than Matthew's which he has abbreviated and altered in the same way he has abbreviated and altered elsewhere. (5) And finally, Matthew's version shows strong traces of Matthean style because the prayer is his own composition.—J. J. C.

132. [Mt 10:15] H. R. WILLIAMSON, "Sodom and Homosexuality," *ClerRev* 48 (8, '63) 507-514.

There is no ground whatever either in revealed truth or in historical fact for supposing that the destruction of the Cities of the Plain had any connection with homosexuality. Sodom was punished because it was a proud, self-satisfied, materialist society which acted with callous inhospitality to man and at the same time rejected the messengers and the true worship of God.—J. J. C.

133. [Mt 12:28] R. F. BERKEY, "EGGIZEIN, PHTHANEIN, and Realized Eschatology," *JournBibLit* 82 (2, '63) 177-187.

In the sayings of Jesus on the kingdom both present and future elements are found. Realized eschatology is an overstatement which can be corrected by expressions such as "inaugurated eschatology" or "eschatology in the process of being realized" which describe an actual realization of the kingdom in the life and ministry of Jesus.

In the two Greek words *phthanein* (Mt 12:28 = Lk 11:20) and *eggizein* (Mk 1:15) as used of the kingdom there is ample evidence for both realized and unrealized eschatology. Neither term suggests nearness at the expense of arrival or arrival at the expense of nearness. "The shades of meaning which are demonstrable in the Greek verbs (particularly *eggizein*) and in the suggested Hebrew-Aramaic originals, the ambiguities of nearness and arrival generally, and the rather ambiguous 'when' of the kingdom in the whole of NT literature—all these factors seem to imply that eschatological realization was never confined to past, present, or future. The noticeable point in the use of all these verbs under discussion is that they are frequently employed where precise distinctions between proximity and actual contact are practically impossible to make, or where such distinctions are as a matter of fact meaningless. Given

the situation that the writers of the NT were to describe, such ambiguous terms were just what were needed. When the writers specifically refer to the 'end' or 'consummation,' as in the case of Mark 9:1, where the coming 'with power' distinctly separates that final event from the other events of eschatological fulfillment, this ambiguity is not present. But where the ambiguity does exist, as I certainly think it does in Mark 1:15, we fail to do justice to the meaning of such passages when we attempt to see one and only one line of thought present. And it is in just this respect that many exegetes have failed in attempting to interpret this and other statements related to eschatological fulfillment."—J. J. C.

134. [Mt 13] G. E. LADD, "The Life-Setting of the Parables of the Kingdom," *JournBibRel* 31 (3, '63) 193-199.

Although secondary elements are present and the early Christian understanding of the parables probably missed their significance in the ministry of Jesus, the parables have not been radically transformed by the early Church. For Jesus Himself saw an anticipatory inbreaking of the kingdom in the present, a hidden dawn. And this hidden, unexpected presence of the kingdom of God in the person, ministry and teaching of Jesus provides the historical life-setting of the parables of the kingdom. The presence of the kingdom is not to be understood in terms of an immanent process within history, nor as a matter of evolution or development, but in terms of a historical act of God in Jesus—one that precedes God's eschatological act establishing His kingdom at the end of the age.

The kingdom parables of Mk 4 and Mt 13 are understood properly when interpreted by this twofold critical norm: each parable carried a single essential truth, and this truth is to be understood in terms of the life-setting of the mission of Jesus.—J. J. C.

135. [Mt 13:3-9] I. GOMÁ CIVIT, "La parábola del sembrador," *CultBib* 20 (188, '63) 33-36.

136. [Mt 19:5] T. P. CONSIDINE, "Two in One Flesh. The Meaning in Sacred Scripture," *AusCathRec* 39 (2, '62) 111-123.

When properly understood, the words "two in one flesh" sum up the teaching that marriage is a mating of persons, not of mere animals. In Gen 2:24 the phrase proclaims the natural indissolubility of human marriage, and it was to this verse that Christ appealed in His prohibition of divorce (Mt 19:5). Furthermore, Trent was correct in stating that by the use of the Genesis text, Eph 5:25-33 suggests the sacramental nature of Christian marriage. Finally, the use of the phrase in 1 Cor 6:16-20 serves as a corrective for false views which stress the physical almost to the exclusion of the spiritual union.—J. J. C.

137. [Mt 21:33-46] J. D. McCAUGHEY, "Two Synoptic Parables in the Gospel of Thomas," *AusBibRev* 8 (1-4, '60) 24-28.

Once the Church's allegorizing additions have been eliminated, the remaining version of the Parable of the Wicked Husbandmen [Mt 21:33-46 parr.] closely

resembles logion 65 of *Thomas* after we have removed from it the gnosticizing notes. "The question therefore arises: was Thomas a higher critic before his day, or does he perhaps provide evidence of an earlier version of the parable than that found in any of the canonical gospels, although recoverable beneath the literary deposit in the gospels?"

Logion 64 relates the Parable of the Great Feast [Mt 22:1-10=Lk 14:16-24], but *Thomas*' interpretation differs. "Tradesmen and merchants shall not enter the places of my Father." It is buying and selling which lead astray and trade which contaminates. The message is therefore distorted by *Thomas*, but he is free from Matthew's allegorization and from Luke's expansion. "Does not this suggest dependence upon a tradition different from either?"—J. J. C.

138. A. J. B. HIGGINS, "The Sign of the Son of Man (Matt. xxiv. 30)," *NTStud* 9 (4, '63) 380-382.

The verse is Markan, except for the words between *phanēsetai* and *tēs gēs kai*, which, it is argued here, Matthew derived from a Christian apocalyptic source and adapted to the present context. Like Apoc 1:7, Mt 24:30 combines Dan 7:13 and Zech 12:10 ff. but with significant changes in the latter testimony passage. The sign of the Son of Man is the sign of the parousia of Jesus asked about in 24:3. Matthew's inversion of the order preserved in Apoc 1:7 suggests that the tribes will mourn at the sign, not at the coming of the Son of Man. The sign itself, which replaces the piercing mentioned in Zechariah, is the cross, and thus the ancient exegesis of some Fathers and early apocrypha is correct.—G. W. M.

139. [Mt 26:17-29] J. MAHONEY, "The Last Supper and the Qumran Calendar," *ClerRev* 48 (4, '63) 216-232.

"The arguments which Mlle Jaubert [cf. § 5-873r] uses to support her views on the Tuesday Supper are stimulating and always interesting, but the solution she proposes is so revolutionary that its acceptance meets with understandable reluctance; and it must be confessed that this reluctance can be overcome only by stronger evidence than has so far been adduced."

140. [Mt 26:26-29] C. TIERNEY, "The Eucharistic Sacrifice and the Narratives of Institution," *AusCathRec* 39 (1, '62) 5-23.

The narratives of institution reveal Christ's intention of establishing the Eucharist as a permanent sacrifice, and these accounts contain valuable indications concerning the nature of that sacrifice and the place it is destined to hold in the life of the Church.

Mt 26:26-29, cf. § 8-168.

141. [Mt 27:16-17] R. C. NEVIUS, "A Reply to Dr. Dunkerley," *ExpTimes* 74 (8, '63) 255.

Against R. Dunkerley [cf. § 7-792], the full name *Jesus* Barabbas is defended

as the correct reading chiefly on the grounds that it is easier to explain the omission of it from some MSS (an intentional variant due to motives of piety) than to account for the addition of it to the text.—G. W. M.

142. [Mt 27:27] S. REYERO, "Los textos de Flavio Josefo y de Filón sobre la residencia de los procurados romanos en Jerusalén," *Studium* 1-2 (3, '62) 527-555.

This present work does not intend to take sides in the controversy whether the praetorium of the Gospels was the Palace of Herod or the Castle Antonia. The article wishes only to indicate that the pertinent texts of Josephus and Philo do not offer conclusive or even probable evidence for solving the question once and for all.—M. A. F.

Mark

143. J. ALONSO DÍAZ, "Historicidad del Evangelio de Marcos en la presentación de la muerte de Jesús como muerte redentora," *EstBíb* 21 (1, '62) 23-36.

Mark presents Jesus as having foreseen His death which He considered to be the condition demanded by God for the redemption of the world. We find this notion in Jesus' application to Himself of the title Son of Man, especially as He combines this with the concept of the propitiatory death of the Servant of Deutero-Isaiah (Mk 10:45; 14:24 and the Passion predictions).

Those who deny the historical veracity of this presentation of Jesus maintain the following. (1) Jesus distinguishes Himself from the Son of Man (e.g., Mk 8:38). (2) Dan 7 refers to a symbol, not to an individual, and the context is one of glory. (3) Only in sayings dependent on Mark is the Son of Man identified with the Servant. (4) The original of Mk 10:45 is found in Lk 18:27 where there is no mention of death. (5) The original and shorter Eucharistic form (Luke's) contains no mention of redemptive death.

In answer we should note these points. (1) Jesus could individualize the symbol of the Son of Man, as did Enoch, and apply it to Himself. (2) Dan 7 also contains the notion of the suffering of the saints of the Most High. (3) The identification of the Son of Man and the Servant may be pre-Christian (J. Jeremias). (4) Jesus distinguishes Himself from the Son of Man as in full possession of His glory. (5) The saying of Q (Lk 9:58=Mt 8:20) may refer to the death of the Son of Man. (6) The Hellenistic vocabulary of Lk 22:24-27 argues in favor of the authenticity of Mk 10:45. (7) Eucharistic tradition as early as 1 Cór 11 contains the notion of redemptive death.—F. M.

144. L. O. BRISTOL, "Jesus in the Gospel of Mark," *RelLife* 32 (3, '63) 429-437.

Mark has a high Christology, for he writes about the gospel of Jesus Christ the Son of God. At the same time the real humanity is portrayed in the ac-

counts of the temptation and Gethsemane. There is also a "careful anachronism" in the use of the names of Jesus. Here he is "the Teacher as he is known to his disciples, and the Son of man, as he calls himself. It was left for Paul and others to name him Jesus Christ, Christ, the Lord Jesus Christ, the pre-existent Son of God, the Logos. In the study of the Jesus of history, the carefulness on Mark's part is one indication of a higher reliability of the record than is sometimes accepted or permitted. This must be taken into account in any assessment of the Gospel records as sources for the Jesus of history."—J. J. C.

145. [Mk 1:1-15] O. J. F. SEITZ, "Praeparatio Evangelica in the Markan Prologue," *JournBibLit* 82 (2, '63) 201-206.

The prologue of Mark (1:1-15) is clearly dominated by a complex of closely related themes, many of which are also present in the Manual of Discipline. These themes include the following ideas: (1) preparation in the wilderness; (2) repentance, turning from evil; (3) confession of sin; (4) baptism or washing with water; (5) baptism or cleansing by the Holy Spirit; (6) the testing or struggle; (7) the appointed time.

Against such a background many of the themes which dominate Mark's prologue, as well as some initial episodes in the Gospel, take on a fresh significance.—J. J. C.

146. A. ORTEGA, "Nueva visión de Marcos I, 3-4," *Salmanticensis* 9 (3, '62) 599-607.

An examination of the style and structure of the verses shows that *phonē* (v. 3) is the predicate of the verb *egeneto* (v. 4) of which *Iōannēs* is the subject. Therefore, John is the herald's voice, as he said of himself elsewhere (Jn 1:23). The translation should read: "The voice of the herald 'in the wilderness prepare the way of the Lord, make his paths straight' was [*hízose*] John the Baptist, in the wilderness, while he was preaching a baptism of repentance for the forgiveness of sins."—M. A. F.

Mk 1:15, cf. § 8-133.

147. [Mk 6:30-53] J. O'HARA, "Two Bethsaidas or One?" *Scripture* 15 (29, '63) 24-27.

From Luke's account (9:10-17), the Feeding of the Five Thousand happens at Bethsaida, yet from Mark it appears to have occurred on the other side of the lake, opposite Bethsaida. Neatly harmonized versions of the facts should be avoided. The Christian must be prepared to admit that in certain instances the exact movements of Christ are not recorded. Literary preoccupations influenced the ordering of the Synoptic material. "Such details as precise time and place are related not for themselves alone but as the background; true historically, generally speaking, but always yielding place to the basic element, the gospel message, the Good News of Christ."—M. A. F.

148. [Mk 7:11] S. ZEITLIN, "Korban," *JewQuartRev* 53 (2, '62) 160-163.

Commentators err in translating *korban* as "gift," and the clause *ho estin dōron* is added later by a scribe who thought the word had that meaning since it is so rendered in the LXX. In the time of Jesus, however, the word *korban* had the connotation of vow. According to Mk 7:11, therefore, the Pharisees maintained that if a man took a *korban*, a vow, not to honor his father or his mother, he must keep that vow.

In the OT the words *qrbn* and *mnḥh* are correctly rendered by AV in the spirit of the Hebrew Bible as "sacrifice," "offering." On the other hand, the Vulgate and the Catholic translation give a Christological connotation to the terms by translating both as *oblatio*.—J. J. C.

149. F. W. DANKER, "Mark 8:3," *JournBibLit* 82 (2, '63) 215-216.

The words "they have come a long way" (Mk 8:3) may be a literary echo of Josh 9:6, 9 or Isa 60:4 or both and serve to enunciate the Gentile orientation of Jesus' action.

150. [Mk 12:17] J. N. SEVENSTER, "Geeft den keizer wat des keizers is, en Gode wat Gods is" [Render to Caesar the things that are Caesar's, and to God the things that are God's], *NedTheolTijd* 17 (1, '62) 21-31.

The logion of Mk 12:17 occurs in the Egerton Papyri and in the *Gospel of Thomas*. Both versions, however, differ substantially from each other and from the Synoptic wording. It is quite possible that the divergent versions go back to a Gnostic adaptation of the Synoptic saying. However, in one point—the sense of *apodote*—no Gnostic tendency is discernible. It is not permissible, therefore, to make use of these versions for the interpretation of the Synoptic text.

In the papyri generally as well as in the Egerton Papyri and in the *Gospel of Thomas*, *apodote* means not "to restore," but "to give," "to give one's due." Consequently the conclusions which E. Stauffer drew from the meaning "to restore" must be rejected. On other grounds one cannot accept the ironic interpretation of the logion proposed by A. Schweitzer and others.—W. B.

Luke

151. A. KLAWEK, "Nowy rękopis ewangelii św. Łukasza (Recens inventum manuscriptum evangelii S. Lucae)," *RuchBibLit* 15 (5, '62) 308-309.

152. P. PARKER, "Luke and the Fourth Evangelist," *NTStud* 9 (4, '63) 317-336.

Luke and John show resemblances in the following areas: express interest in their literary projects; concern with geographical areas, the Temple, persons and personal names; their attitudes toward John the Baptist and the disciples; chronology; the recording of certain events; the Passion and especially the

Resurrection accounts; Christology; other ideas and expressions. While one can point to agreements between John and the other Synoptics, singly or together, often against Luke, nevertheless, the overwhelming number of agreements with Luke suggests a special relationship. This relationship, however, is not a literary one, for literary dependence of John on any of the Synoptics has not been proved. John and Luke often differ markedly in language, the settings of incidents and the like, and especially in their respective mentality. They wrote independently of one another, but used a common oral tradition; "the Fourth Evangelist must somewhere, some time, have been associated with Luke in the Christian missionary enterprise."—G. W. M.

153. P. SIMSON, "The Drama of the City of God. Jerusalem in St. Luke's Gospel," *Scripture* 15 (31, '63) 65-80.

The third Evangelist portrays the lot of the Holy City from the dawn of the NT until the time when Jerusalem was no longer the spiritual center of the world. It was the place of the Savior's birth, of His greatest temptation (Lk 4:1-13) and of His "exodus" (9:28-36). In His journey to Jerusalem Jesus goes to a hostile city which kills the prophets and rejects her king, perseveres in her blindness and therefore will be ruined. For her, Calvary offers the last chance, and "behind Jesus' passion, the shadow of another passion stands out: the passion of Jerusalem." Of the four Evangelists Luke alone presents the life of Christ as a unique, resolute and decisive "going up" to Jerusalem. It remained for the Johannine tradition to offer us the description of the New Jerusalem.—J. J. C.

154. [Lk 1:26-38] W. HARRINGTON, "The Annunciation," *Doctrine and Life* 13 (6, '63) 306-315.

The literary form of an OT angelic visitation provides the key for the interpretation of the passage. There is no evidence that Mary before this event had intended a virginal marriage. The kernel of the message of Gabriel was the Incarnation, and therefore Mary from that time knew the divinity of her Son, although this truth was fully grasped only after the Easter revelation.—J. J. C.

155. [Lk 1:28] M. CAMBE, "La CHARIS chez saint Luc. Remarques sur quelques textes, notamment le KECHARITŌMENĒ," *RevBib* 70 (2, '63) 193-207.

The word *kecharitōmenē* in Lk 1:28, though usually translated "full of grace," is not exactly equivalent to *plērēs charitos*, which is quite literally "full of grace." Comparison with Jdg 6:12 suggests that the sense of *kecharitōmenē* is rather "object of grace (or of favor)." This interpretation gives the word an anticipatory, dynamic and functional value. Further comparisons are made with Lk 1:13; 1:20; 1:30; 1:45; Dan 10:11, 19.—J. F. Bl.

156. L. LEGRAND, "L'arrière-plan néotestamentaire de *Lc.* I, 35," *RevBib* 70 (2, '63) 161-192.

Lk 1:35, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore he that is born shall be called holy, the Son of God," is a Lukan sentence in that it is full of Lukan words and expressions; but the awkwardness of the closing phrase suggests that Luke is working over a written source. If this text is compared with the Baptism and Transfiguration narratives in Mark and Luke and with Rom 1:3-4, it appears that Luke is describing the conception of Jesus in eschatological terms: he regards the conception itself as a parousia. The Evangelist has overcome the Pauline antithesis of the days of Christ's flesh on the one hand and on the other the time after the Resurrection when He is invested with the Spirit (cf. Rom 1:4). Lk 1:35 expresses the intercompetration of Spirit and flesh in the body of Jesus from the time of His conception. The passage is a piece of realized eschatology and represents an important step in the development of NT Christology.—J. F. Bl.

157. [Lk 1:38] D. DE CRÉ, "Le Fiat de l'Annonciation," *Études Franciscaines* 13 (30, '63) 1-32. [Cf. § 7-802.]

The implications of Mary's fiat are studied chiefly in the light of the Fathers and of Catholic theologians.

158. P. BENOIT, "'Et toi-même, un glaive te transpercera l'âme,' (Luc 2,35)," *CathBibQuart* 25 (3, '63) 251-261.

The words are to be explained as a reminiscence of Ezek 14:17 which describes the sword of God passing through the land as an avenging force. Mary is here portrayed as the Daughter of Zion who personifies the land, and the destroying sword consumes only the wicked and will leave Mary and the Remnant unharmed. As a symbol of division and internal contradiction the sword occurs in the Sibylline Oracles and in the OT and the NT (Apoc 1:16, etc.). It seems then that in Luke's mind the sword which will divide Israel is the revealing word brought by Jesus and which results in salvation but also in judgment. One advantage of the solution proposed is that the entire passage is homogeneous and there is no need to have recourse to a parenthesis, a non-Semitic usage.

Of other interpretations offered the most prevalent is that espoused by Augustine. The sword signifies the suffering of Mary on Calvary while she beheld the Passion of her Son. The explanation, however, does not satisfy, because it limits the sense of the words to Mary alone and restricts their application to Calvary. Furthermore, in Lk 1—2 the Evangelist is not concerned with the psychology of Mary but with her part in salvation-history. He is portraying the soteriological value of Jesus' coming into the world, and it is this coming which will rend the hearts of God's people.

One might object that our interpretation minimizes Mary's dignity and reduces her simply to a type. Instead her role is heightened, and a firm basis is provided for the doctrine of her spiritual maternity and for the part she played in the redemption. For she personifies the Messianic community, and her sorrow is that of the Woman who bears in her heart the destiny of the entire chosen people, in fact of the whole human race.—J. J. C.

Lk 4:9-12, cf. § 8-126.

159. F. WULF, "‘. . . denn ich bin ein sündiger Mensch’ (Lk 5,8)," *GeistLeb* 36 (1, '63) 1-4.

The Christian can be conscious that he is united with Christ in fellowship and at the same time and in a true sense is a sinner.

160. J. DUPONT, "Vin vieux, vin nouveau (Luc 5,39)," *CathBibQuart* 25 (3, '63) 286-304.

The logion is not in a wrong context, because Luke apparently deliberately placed it here. And those who dislike the new wine are not the Pharisees and others who reject Christ's teaching. For the saying expresses what is universally approved: "No one after drinking old wine, desires new." The key to the interpretation lies in the connection of the words with the two parables immediately preceding and in the logion's relation to the larger context. Jesus is engaged in a discussion with the Pharisees and defends His disciples who have been criticized because they do not fast and do penance.

Actually Luke emphasizes the point made by Mark and Matthew that one should not try to unite things irreconcilable, the old and the new. Thus the sentence of Luke teaches the necessity of taking a definite stand; if two things are mutually exclusive, one must choose between them. To wish to drink old wine and new at the same time is just as unreasonable as pouring new wine into old wineskins or tearing a piece from a new garment in order to patch an old one. The gospel of its nature excludes all compromise. Thus the common sense of the man who drinks the old wine and does not desire the new furnishes a fine lesson of Christian wisdom.—J. J. C.

161. [Lk 6:20-49] H.-W. BARTSCH, "Der soziale Aspekt der urchristlichen Paränese von ihrem Ansatzpunkt her," *CommViat* 5 (4, '62) 255-260.

It is commonly held that mission preaching is the starting point of the gospel and that paraenesis or moral instruction concerns a community already Christian and came into being only after the community was established. Accordingly Matthew's Sermon on the Mount is interpreted as community teaching, as a catechism for early Christianity. On the other hand, Luke's Sermon on the Plain would indicate that mission preaching was the starting point also for paraenesis. In Luke, unlike Matthew, it is the people and not the disciples who are addressed, salvation is promised to all without restriction, there is no mention of the Law, the duties to the neighbor are greater, etc.

This social aspect of Christian moral teaching is very clear in Luke. Faith, therefore, and justification are not one act and bearing witness to the neighbor another, second and additional act. Instead one's own justification manifests itself in bearing witness to the neighbor and therefore has a social aspect and can never consist in an individual and isolated act of faith.—J. J. C.

162. A. JANKOWSKI, "Znak spod Nain. De signo ad oppidum Nain facto (Lc 7,11-17)," *Collectanea Theologica* 32 (1-4, '62) 1-180.

The literary structure of the Raising of the Widow's Son at Nain, together with its OT and extracanonical parallels, are studied in detail before an analysis of the theological implications. A Latin summary concludes this Polish doctoral dissertation.

163. C. SPICQ, "The Charity of the Good Samaritan—Luke 10:25-37," *Bible Today* 1 (6, '63) 360-366.

The article is an excerpt translated from the author's *Agapè dans le Nouveau Testament* (1958).

164. [Lk 15:1—16:13] W. HARRINGTON, "The Setting of the Parables," *Doctrine and Life* 13 (4, '63) 165-173.

The *Sitz im Leben Jesu*, i.e., the concrete, historical situation in the ministry of Christ, is studied for the understanding of three parables—the Lost Sheep, the Prodigal Son and the Unjust Steward.

165. P. GÄCHTER, "Die Parabel vom ungetreuen Verwalter (Lk 16, 1-8)," *Orientierung* 27 (July 31, '63) 149-150.

According to the Oriental custom the steward had a contract with the master to pay him so much yearly for the use of the land. The steward then leased the land to individuals who were charged exorbitant rates. When the bills were reduced, the steward did not cheat the master but only gave up money which otherwise would have been his.—J. J. C.

166. [Lk 22:21-23, 47-53] V. TAYLOR, "Theologians of our Time: VII. Friedrich Rehkopf," *ExpTimes* 74 (9, '63) 262-266.

In his detailed examination of Lk 22:21-23, 47-53, *Die lukanische Sonderquelle: Ihr Umfang und Sprachgebrauch* (Tübingen, 1959), F. Rehkopf supports the Proto-Luke hypothesis with linguistic, stylistic and other arguments. (1) The first passage is shown to be non-Markan except for v. 22; its simple structure and content suggest that it antedates the narratives of the other Evangelists. (2) The second passage is likewise early and mainly non-Markan. Rehkopf regards v. 47a as from a pre-Lukan source, but some Markan influence is probable. The incident of the kiss presents Judas not as a crafty, cold-blooded traitor (as in Mark), but as acting strangely out of some sudden anxiety. The

incident of the sword-blow also points to a source, but v. 50b may be a Markan insertion (rather than a trace of an older source on which both Lk 22:50 and Mk 14:47 depend, as Rehkopf argues). Finally, vv. 52b-53a are clearly a Markan insertion in the last division of the passage. This whole investigation receives strong confirmation from the historically credible account of Judas' motives supplied by the special source.—G. W. M.

167. [Lk 24:34] N. STREEFKERK, "De verschijning van de opgestane Christus aan Simon Petrus" [The Apparition of the Risen Christ to Simon Peter], *HomBib* 22 (3, '63) 57-61.

A consideration of the content and significance of the first appearance of the risen Christ by which Peter was constituted the first human witness of the Resurrection.

John

168. D. AUGSBURGER, "John and the Institution of the Lord's Supper," *Andrews University Seminary Studies* 1 ('63) 3-24.

A survey of recent interpretations shows that none has fully explained the Johannine account of the Supper. The main concern of the Evangelist is the glorification of the Messiah. There was false glorification (c. 6) but there was also a true one (cc. 13—19). Because the rite was in his day regularly celebrated, John does not give a parallel to the Synoptics' narrative. He does, however, in the miracle of the feeding of the multitude and in the wonder of the cross provide the key to the understanding of the Lord's Supper.—J. J. C.

169. J. W. B. BARNS, "Papyrus Bodmer II. Some Corrections and Remarks," *Muséon* 75 (3-4, '62) 327-329.

This article contains a list of corrections and suggestions which the author was prevented by circumstances from incorporating into the recent, revised edition of *Papyrus Bodmer II: Supplément: Evangile de Jean, chap. 14-21* (Cologny-Genève: Bibliotheca Bodmeriana, 1962). Many of these "involve only the addition of points to mutilated letters, or improved line divisions hardly affecting the text of the Gospel; but there are occasional indications of real error or hitherto unrealized difficulty which seem to demand the publication of this article."—G. W. M.

170. J. BLANK, "Ein Hirt und eine Herde. Die Kirche im Johannesevangelium," *BibKirche* 18 (2, '63) 48-51.

In John almost as much as in Matthew, the Church occupies a prominent place. She is the Messianic community in which men share the life of Christ. This sharing is effected by the word and the sacraments, especially by baptism and the Eucharist.—J. J. C.

171. P. GRELOT, "Le problème de la foi dans le quatrième évangile," *BibVie Chrét* 52 ('63) 61-71.

The Evangelist presents the life of Christ in a manner which manifests the problem of faith as it confronted the witnesses of Jesus' earthly career and as it must confront everyone who hears the Gospel. In John one can discern three phases. (1) Jesus by His words and deeds reveals Himself little by little to the Jews of His day, even making known the intimate mystery of His being. (2) In the presence of this revelation men are faced with the necessity of a choice. For some the decision was the reception of a faith which became progressively more enlightened, but nevertheless this faith had to be put to the test. For others the decision was a rejection of Christ, an unbelief which grew progressively more hardened until it led to the final tragedy of the Passion. (3) Moreover, this decision had primary importance, for upon it was based the judgment which determined man's lot for eternity. Either he would enter into light and life, or he would be definitely engulfed in the darkness of death.—J. J. C.

172. E. HAENCHEN, "'Der Vater, der mich gesandt hat,'" *NTStud* 9 (3, '63) 208-216.

In the tradition used by John the miracles are immediate proofs of the divine power of Jesus; for John himself they are indeed real events but they are on a different plane from the reality they point to: namely that in Jesus it is the Father Himself who appears in a world of itself incapable of knowing Him. Hence the centrality in Johannine thought of the refrain, "the Father who sent me." Jesus is the one sent: His life is not meant to establish His own authority so much as to reveal the Father as divine love. This revelation is possible only through the coming of the Spirit or the return of the Resurrected. It is the Spirit who makes known what the earthly Jesus preached. Jesus is sent to attain His "hour," the supreme act of love on the cross to which the other "signs" of His life point.—G. W. M.

173. J. LEAL, "History and symbol in John's Gospel," *TheolDig* 11 (2, '63) 91-96.

Digest of an article in *EstBib* 19 (4, '60) 329-348 [cf. § 6-161].

174. J. MEHLMANN, "O Título de *epistēthios* atribuído ao Apóstolo S. João," *RevCultTeol* 2 (3, '62) 181-191.

A survey of pertinent Patristic and later writings wherein John the Evangelist is given the appellation *epistēthios*.

175. J. W. MONTGOMERY, "The Fourth Gospel Yesterday and Today: An Analysis of Two Reformation and Two 20th-Century Commentaries on the Gospel According to St. John," *ConcTheolMon* 34 (4, '63) 197-222.

The authors here compared are P. Melanchthon, A. Hunnius, M.-J. Lagrange and C. K. Barrett. In analyzing John there is only one valid question: "What

is the intended message?" All theoretical textual displacements without manuscript support are to be regarded as unproven. The important issue regarding authorship is whether the Gospel represents John's witness. If it does, the exegete should try to reconcile the Fourth Gospel and the Synoptics, since the claim to bear historic witness is clear from 20:31.

Melanchthon held the Gospel to be the declaration of grace in Jesus as against the old dispensation. The *sēmeia* are symbolic of the Gospel-versus-Law issue. Melanchthon does not deny historicity.

Hunnius finds the heart of the Johannine theology in the affirmation that the Word became flesh in history. The *sēmeia* were not allegorical symbols but signs pointing to Christ. Hunnius' harmonization of the Passion chronology accords beautifully with A. Jaubert's research [cf. § 5-873r].

Lagrange lays undue stress on the unity theme (17:22) but states flatly that the Gospel's purpose is given in 20:30-31. He holds that the Evangelist's testimony is based on historical events. Lagrange's chief failing is a tendency to lose thematic perspective through preoccupation with antiquarian and philological details.

Barrett is too prudent. He makes the suggestion that John's major concern is man's faith rather than the source and object of faith. Barrett appreciably weakens the Johannine thrust by making the signs relative to faith rather than objective testimonies to the Messiahship and divine sonship of Jesus.

In brief, Hunnius is Christocentric; Lagrange Christocentric (with qualifications); Melanchthon "dogmacentric"; Barrett "medenaganocentric" (= nothing too much). For the interpretation of John, impartiality is a singularly inappropriate cast of mind.—J. O'R.

176. E. STAUFFER, "Zur jüngsten deutschen Jesusforschung. IV. Historische Elemente im Vierten Evangelium," *HomBib* 22 (1, '63) 1-7. [Cf. §§ 7-491, 7-492.]

Critical Protestant scholarship today considers the Fourth Gospel a theological writing which deserves little consideration as a historical document. This attitude does an injustice to John and cripples the scientific study of Jesus' life and work.

One cannot evade the question of history by asserting that the Evangelist is a theologian. He intends to relate facts (cf. 1:14) and gives many concrete details, e.g., 46 years for the building of the Temple, which have no theological importance. It has been objected that these very details are often clearly inaccurate, as in the account of the miracle at Cana where Jesus and Mary are pictured as dining together contrary to Jewish custom. But John does not say that they were together at table; he speaks of Mary as helping in the service.

Several items show the value of John's historical statements. Such are the mention of the simultaneous preaching of Jesus and John, Pilate's fear of being reported to Rome, the remark that the Sanhedrin had not then the power of capital punishment, the chronology of the Passion which is clearly preferable to that of the Synoptics. Finally, from the data of John compared with that

of the Synoptics one can conclude the Crucifixion occurred in A.D. 32, a year when Pilate's standing with the Emperor was very precarious.

These remarks are not intended to challenge or deny the presence of theological interests in John, nor to defend the general historicity of the Gospel, but to show that there are in the Fourth Gospel certain historical elements which should not be ignored.—J. J. C.

177. M. C. TENNEY, "The Symphonic Structure of John," *BibSac* 120 (478, '63) 117-125.

The Evangelist achieves his objective of fostering belief (Jn 20:30-31) not by strictly logical argument but by a symphonic structure which interweaves and develops concurrently the themes: signs, sonship, Messiahship and eternal life. These themes are all related to the keynote of belief, for the signs are the basis of belief; the person of Christ who is the Son and Messiah is the object of faith; eternal life is the result of belief.—D. J. H.

178. M. C. TENNEY, "Literary Keys to the Fourth Gospel. The Author's Testimony to Himself," *BibSac* 120 (479, '63) 214-223.

The main objective of the article is not to debate the identity of the Evangelist—who, the writer believes, is the son of Zebedee—but to show how his personality is projected into his writing and to estimate the effect produced by that projection. The evidence is classified under specific allusions and indirect effect.—J. J. C.

179. Y.-B. TRÉMEL, "Le fils de l'homme selon saint Jean," *LumVie* 12 (62, '63) 65-92.

There is a surprising unity in the use of the term in the Fourth Gospel. The Son of Man comes from another world into this as a mediator, and this concept may have been consciously presented against a contemporary Gnostic background. In his predictions of the Passion and glorification, John parallels the Synoptic prophecies of the Passion and Resurrection. Finally, Pilate's *Ecce homo* contains a meaning beyond the speaker's grasp, that Jesus is the Son of Man who becomes mediator between God and man by His Incarnation and by giving His life for the salvation of the world.—J. J. C.

John, cf. §§ 8-152; 8-211.

180. [Jn 1—2] M. BALAGUÉ, "Precedentes del milagro de Caná," *CultBib* 19 (187, '62) 365-374.

The initial chapters of John's Gospel are organized about an 8-day cycle in imitation of the creation account of Genesis. The dialogue between Jesus and Mary at Cana presents serious exegetical problems. Perhaps the best solution is that Mary, inspired interiorly by God, requested Jesus' first miracle and an advancement of His "hour." Mary responded to interior faith rather than to the negative tone of her son's answer: "What have you to do with me?"—M. A. F.

181. [Jn 1:1] K. WENNEMER, "Theologie des 'Wortes' im Johannesevangelium. Das innere Verhältnis des verkündigten *logos theou* zum persönlichen *Logos*," *Scholastik* 38 (1, '63) 1-17.

The word in the Fourth Gospel is considered under two general headings, first as the revelation given to men and secondly as the name of the Revealer. It is noticeable that, referring to Jesus' message, John avoids the customary terms "gospel," "kerygma," etc., and uses expressions such as "say," "speak," "teach," "announce," etc. Furthermore, Jesus' word is presented not only as His but as that of His Father also, and the whole purpose of the Son's earthly life is to reveal the truth by His words and by His deeds which are themselves signs. All this work of revelation leads up to the death and Resurrection and exaltation when the risen Christ completes His task by sending the Spirit so that the community of the faithful may accept the divine message.

But Jesus not only brings to men the word of God; He is the Word (Jn 1:1). The origin of this term as a personal designation is not to be found in Stoicism or Philo or Gnosticism, since John's concept essentially differs from theirs. Some approach to the Johannine thought, however, may be found in Judaism. At times the OT personified Wisdom, and later Jewish writings identified Wisdom and the Torah. But the ultimate basis for the use of the term *Logos* is to be placed in John's theology. With this title he brings out three aspects of the Son's nature and work. The Son is the Word of God for the world, because through Him God recreates and brings the world to its perfection. He is the Word of the Creator, because through Him God made the world. He is the Word of the Father, because He is eternally spoken by the Father.—J. J. C.

182. B. VAWTER, "What Came to be in Him was Life (Jn 1,3b-4a)," *CathBib Quart* 25 (3, '63) 401-406.

The above division of the verse is favored by the early Fathers and by the majority of recent critics. Even when this punctuation is adopted, however, there is a dispute about the exact meaning of the sentence. Some take "in Him" with "life," understanding that the Word is the source of all life. This thought is certainly Johannine, but it makes the Evangelist say "quite awkwardly a thing that we would expect him to put much more clearly."

A more plausible reading would be to take "in Him" with the subject, a connection which is more natural. The words would then signify that everything that has its life in the Word has true and eternal life. Such an acceptance is more in accord with Johannine and other NT thinking about the Word of life. Moreover *gegonen* is thus easily explained, and the term *zōē* in the Johannine writings never means the merely natural life of creatures but only eternal life. The Word as the source of eternal life is found elsewhere in John. The Father has given the Son life (Jn 5:26), and one who eats the flesh of the Son lives through Him (Jn 6:57). The eternal life given by the Son is, in turn, the gift which the Son has from the Father. Our opinion is also in agreement with John's Christology which does not consider the nature of Christ in itself but in its relation to salvation-history. Jn 1:3b-4a, therefore, is part of a Trinitarian soteriology.—J. J. C.

183. G. RICHTER, "‘Bist du Elias?’ (Joh 1, 21) (Schluss)," *BibZeit* 7 (1, '63) 63-80. [Cf. §§ 7-178, 7-539.]

The meaning of Isa 40:3 in the Fourth Gospel is the same as in the rest of the early Christian tradition—the Baptist is designated as the forerunner in the history of salvation. His rejection of the people's excessive esteem and his identification of Jesus as the Messiah are both found in his self-testimony ("I am not . . . I am") given in the citation from Isaiah. The Messianic meaning of the second and third questions proposed to him (Jn 1:21) can be proved from the context of the tradition manifest in Jn 1:19-21, 25-27 and in the rest of the Johannine Baptist tradition. Elijah and the prophet do not designate the precursor but these titles, like that of *ho Christos*, identify persons in salvation history.

In the Fourth Gospel's statements concerning John, all the affirmations describe him as the forerunner of the Messiah, while all the denials reserve to Jesus alone the title of the Messiah. The same holds true for the titles of Elijah and the prophet. Although contemporary Judaism does not supply direct proof, it nevertheless has indications that the Messiah will be Elijah who will return to inaugurate salvation at the end of time (Sir 48:10; cf. Strack-Billerbeck 4, 780 ff.). Elijah is the forerunner of God, the high priest at the end of time (the Qumran Messiah of Aaron?). In the NT (Jn 6:14; 7:40; Acts 3:22; 7:37) and, according to many scholars, in later Judaism there is evidence for the view that the prophet will bring the eschatological salvation. The Baptist is never called prophet in the Fourth Gospel. For the Evangelist, Jesus is not merely the fulfillment of all the expectations of salvation, but by being Son of God, the Only-begotten, etc., He far surpasses these expectations.—J. A. S.

184. [Jn 1:29] E. K. TAYLOR, "The Lamb of God," *ClerRev* 48 (5, '63) 285-292.

"The Baptist himself was probably not fully conscious of the several Old Testament passages which were the inspirations of his idea, any more than a musician who plays a chord in the course of a piece of music adverts to the separate notes of which it is composed. There are four notes which blended to form that inspired cry of the Baptist: first, the notion of the mute lamb led to the slaughter which the prophet Isaias used as an image of the Servant of God; second the Tamid, the morning and evening sacrifice of a lamb offered daily in the Temple; third, the paschal lamb; and fourth, the great horned ram of Jewish apocalyptic literature which was a figure of the warrior king and saviour of Israel. In the ear of the evangelist, who records his words and who had witnessed the climax of the story of Christ, would sound in this cry the many undertones and overtones of Christian revelation."

185. [Jn 2:1-11] J. D. M. DERRETT, "Water into Wine," *BibZeit* 7 (1, '63) 80-97.

According to Jewish right and custom everyone who was invited to a wedding feast, with the exception of beggars, was obliged to give some gift to the bride

and groom. If later one of the guests who had given a gift invited the bridal couple to his marriage, these were required to reciprocate with a gift of equal value. Excepted from this obligatory repayment were gifts of food and drink. Jesus was obviously invited as a personal friend or relative, and all the apostles were invited with Him. Because they were poor and lived on alms, more than likely they failed to give a wedding present to the bridal pair and therefore were a burden to the wedding reception. Mary, sensitive to this unforeseen embarrassment for the host, quite understandably called her Son's attention to it.

In the light of this situation Jesus' answer should be interpreted. All OT parallels indicate that Jesus' response to Mary is a rejection of her request: "Why do you interfere?" From the beginning Jesus likewise was aware of the embarrassment caused by His presence, and hence He replies to His mother's intervention: "I am aware of the situation and shall take care of it." This help is given discreetly and lavishly. Had he not acted discreetly, the couple would have been juridically bound to give a gift of equal value. The "hour" of which He speaks must be understood in a very literal sense, namely, "as soon as the opportunity presents itself, I'll help!" In the tradition of the early Church the episode seems to have been suspect from the beginning for various reasons; consequently it does not appear in the Synoptics. John chose it for its rich symbolism (water, wine, Spirit).—J. A. S.

Jn 2:1-11, cf. § 8-180.

186. E. J. KILMARTIN, "The Mother of Jesus was there. (The Significance of Mary in Jn 2, 3-5 and Jn 19, 25-27)," *SciEccl* 15 (2, '63) 213-226.

Mary's request at Cana is understood by Christ on two levels: (1) a request for natural wine; (2) a request for the Eucharistic wine (She does not grasp this meaning). Jesus performs the miracle: (1) to fulfill His mother's request for natural wine (secondary reason); (2) to manifest Himself, to reveal the Eucharistic wine and Mary's special intercessory power. On the second level Christ responds to Mary who plays the part of "woman" praying for the coming of the kingdom and the Messianic wine. But He does not fully answer her request for the "new wine" on that occasion because His hour has not yet come. On the first level Mary asks as mother for wine to alleviate the embarrassment. Her request is answered, but this is only a secondary reason for the miracle.

Mary's place in the redemptive economy is characterized by the title "woman," but the full significance of this title is not explained in Jn 2:1-11. While John indicates that it has Messianic meaning and involves an intercessory power for others, its full significance will not be known until the Crucifixion, just as the full significance of the "new wine" will not be known until the Last Supper.—E. J. K. (Author).

187. T. LANGHAMMER, "J 2,4 w świetle najnowszej egzegezy (De recentissima exegesi J 2,4)," *RuchBibLit* 15 (2, '62) 82-91.

188. [Jn 5] J. BLIGH, "Jesus in Jerusalem," *HeythJourn* 4 (2, '63) 115-134.

In Jn 5 Jesus performs a miracle; on the strength of this miracle He makes an implicit claim to equality with the Father; when challenged by the Jews He gives three reasons why the Jews should accept this claim (the witness of John the Baptist, the miracles, the Scriptures); and when they reject it, He explains the cause of their rejection (social pressures). Thus the whole chapter is a summary of a Christian apologetic—probably the apologetic used by the Church in Jerusalem after Pentecost.—J. F. Bl. (Author).

189. E. GALBIATI, "Il pane della vita (*Giov.* 6,25-58)," *BibOriente* 5 (3, '63) 101-110.

The discourse is formed like a diptych. After the announcement of the theme (vv. 26-29) which is already Eucharistic, there are two parts (32-50; 48-58) which are joined together (vv. 48-50 is the conclusion of one part and the beginning of the other). There are other themes connected with the OT: the manna, the banquet of Wisdom, the Messianic banquet. In addition the discourse is linked with the Passion and Glorification of Christ. Contrary to the opinion of those who hold that 6:51-58 is a Eucharistic discourse of Jesus inserted into a discourse on the bread of life, the examination of the structure and details of the chapter shows that the entire discourse is a unity.—J. J. C.

Jn 6:53-56, cf. § 8-199.

190. [Jn 7:37-39] S. H. HOOKE, "‘The Spirit was not yet’," *NTStud* 9 (4, '63) 372-380.

"The aim of this paper is to bring together in a comprehensive form the four main aspects which the passage presents, and to suggest a fresh approach to the exegesis of the evangelist's words, 'The Spirit was not yet'." The punctuation that places a comma after *pros me* and a stop after *eis eme* in vv. 37-38 is to be preferred, and in v. 39 the text *oupō gar ēn pneuma* without additions is held to be original. The logion is set in the Tabernacles celebration and forms part of a chain of water symbolisms running through the Gospel from Cana to the Crucifixion. The rivers of living water symbolize the Spirit which believers are to receive. The "Scripture" cited in v. 38 may refer to Jesus' own words in 4:14, but it is more in accord with the symbolism to suppose the Evangelist is referring to the scene of Ezek 47 and the words of Zech 14:8. He transforms the image of the city into the figure of the Son as source of the living waters. "The Spirit was not yet" in the sense that the Son of Man had not yet ascended, the last Adam not yet become a life-giving spirit (cf. 1 Cor 15:45 and 2 Cor 3:17).—G. W. M.

191. A. GEORGE, "Je suis la porte des brebis. Jean 10, 1-10," *BibVieChrét* 51 ('63) 18-25.

The sentence in which Jesus proclaims Himself the door of life (Jn 10:9) corresponds to His thought and resembles other *egō eimi* assertions. However,

the words were not originally spoken in the commentary on the shepherd parables. For the saying employs the image of the door in a different sense than in the rest of the section and insists more on the transcendent role of Jesus. Very probably He spoke these words on a different occasion and before an audience more friendly than the Pharisees who are addressed in Jn 10.

When the redactor inserted v. 9 into its present place, he combined two different teachings of Jesus. First, the Lord is maintaining the legitimacy of His claims, attested by His coming openly (Mk 14:49; Jn 18:20-21), by the faith of His disciples, and by the living fruits which He guarantees and which His followers have already found in His words.

But the Evangelist knows that on another occasion Jesus has defined these fruits and by calling Himself the door has shown explicitly that their source lies in His divine mission. John, therefore, by inserting the saying here gives the words a profound meaning which the Pharisees could not grasp and which could be comprehended only in the light of the Easter faith. In this perspective the parable takes on a new meaning. If Jesus is the door, then those to whom He entrusts His sheep are legitimate pastors (Jn 21:15-17). Thus the Evangelist in the light of the Easter revelation has probed the meaning of Jesus' words and applied them to new situations in the Church.—J. J. C.

192. [Jn 10:7-9] J. GOETTMAN, "La porte de la vie," *BibVieChrét* 51 ('63) 37-59.

A brief commentary on the many texts in the OT and the NT which describe various aspects of the door as the entrance to life.

193. D. MOLLAT, "Le bon pasteur (Jean 10, 11-18. 26-30)," *BibVieChrét* 52 ('63) 25-35.

The shepherd as a religious image is well known from the OT and from the Synoptic Gospels. But in John most of all Jesus employs this metaphor to illustrate His salvific work. Not only in life but also in death and Resurrection He is the good shepherd, and His knowledge of His own and theirs of Him can be likened to the mutual knowledge of the Father and the Son. Finally, Jesus insists that He is shepherd not only of the lost sheep of Israel but also of all men; He is the universal pastor.—J. J. C.

194. [Jn 14—16] E. STOCKTON, "The Paraclete," *AusCathRec* 39 (3, '62) 255-263.

Elsewhere in his references to the Holy Spirit, the Evangelist uses the language, imagery and concepts of the OT. But in the Last Discourse he breaks new ground. Here the teaching clearly presents the Spirit as a divine Person, distinct from the Father and the Son, sent on a mission to men and exercising toward them a well-defined office.—J. J. C.

195. B. SCHWANK, "Vom Wirken des dreieinigen Gottes in der Kirche Christi: Jo 14, 12-26," *Sein und Sendung* 28 (4, '63) 147-159. [Cf. §§ 7-840—842.]

Jesus in His words, "I will do it" (Jn 14:13), indicates the foundation for His promise that the disciples will perform great works. It is always Christ Himself who acts. Only those, therefore, who are intimately united to Him can be sure that their prayers will be heard. In Jn 14:16 the other Paraclete is clearly conceived as a person who is distinct from the Son. With good reason then this verse can be taken as proof for the doctrine of the Trinity.

Jesus announces that He will come for the time intervening between Easter and the parousia. But the eschatological, universal parousia is not excluded in Jn 14:23. Meanwhile the indwelling of the Father and the Son presupposes the presence of the Spirit. And the Holy Spirit, as F. Mussner states, *BibZeit* 5 (1, '61) 61 [cf. § 6-163], will impart to the apostles not only a more profound but also a more extensive knowledge of Christ's truth.—B. S. (Author).

196. B. SCHWANK, "'Frieden hinterlasse ich euch': Jo 14, 27-31," *Sein und Sendung* 28 (5, '63) 196-203.

In the Last Discourse the real words of farewell are contained in Jn 14:27-31. Here the various aspects of the consolation theme are portrayed with divine artistry. The peace which Christ bequeaths is not in the mind of the Evangelist an unruffled peace within the Church (14:27a). In 14:28 the Father is called greater because both before and after the Incarnation the Son, as the Word of the Father, has the function of revealing and carrying out the Father's will. Jn 14:30 does not state that the prince of this world would have no power over me; rather according to the Fourth Gospel Satan himself has no final power over Jesus in the anguish of the Crucifixion.—B. S. (Author).

197. B. SCHWANK, "'Ich bin der wahre Weinstock': Jo 15, 1-17," *Sein und Sendung* 28 (6, '63) 244-258.

Jn 15—17 belongs not to the first draft of the Gospel but to its final form. These chapters, therefore, cannot be neglected nor inverted. On the basis of a comparison with Sir 24:17 one can at most suppose that the image of the vine manifests indirect and extrabiblical influences. Christ calls Himself the true vine inasmuch as the Mystical Body, His Church, is the true Israel which through Him and because of Him bears fruit. In this section there is no clear evidence of Eucharistic teaching, as there was in the Washing of the Feet. But here as there Christ will draw His own into the orbit of His love.—B. S. (Author).

198. B. SCHWANK, "'Da sie mich verfolgt haben, werden sie auch euch verfolgen': Jo 15, 18-16, 4a," *Sein und Sendung* 28 (7, '63) 292-301.

This new pericope extends to 16:4a, for only in 16:5 does one meet again the theme of Christ's return to the Father. In the image of the vine, union with the Son was described as the result of inner strength; in this new passage the hatred

of the world cements this unity of Christ with His own. Not only is He the one who is really operative (15:1-17), but He is also the one who suffers in His Church (Jn 15:18—16:4a). Only from this viewpoint can 15:20 be properly understood.

In Jn 15:26-27 the work of the Spirit in the disciples must be distinguished from the work of the disciples before the world. The procession of the Spirit from the Father (15:26) does not signify the procession in the Trinity, nor the Easter mission of the Spirit, but the constant outpouring of the Spirit upon all creation (p. 298). Jn 16:2 has its true meaning when placed in the context of the cleansing of the branches (15:2). Trials and persecutions are necessary for the Church that she may remain fruitful.—B. S. (Author).

199. [Jn 19:13] J. J. O'ROURKE, "Two Notes on St. John's Gospel," *Cath BibQuart* 25 (2, '63) 124-128.

In Jn 19:13, as I. de la Potterie has shown [cf. § 5-752], *ekathisen* is transitive; however *eis ton topon* must be taken with it and not with *ēgagen*. The significant words are translated: "Therefore Pilate . . . brought Jesus out and made him sit on the judgment seat." This is an example of John's irony.

An analysis of the uses with *phagein* and *pinein* shows that there is a difference between the construction with *ek* and the accusative. It follows that the use of the accusative, when not made by the Lord's enemies, indicates the results of marvelous divine acts; this gives support to the view of H. Schürmann [cf. § 3-111] that Jn 6:53-56 is strictly Eucharistic. It appears that irony is not lacking in Jesus' response.—J. O'R. (Author).

200. T. LANGKAMMER, "Znaczenie mariologiczne tekstu ewangelii św. Jana 19, 25-27. Le sens mariologique du texte de l'Evangile de S. Jean 19, 25-27," *RoczTeol Kan* 9 (3, '62) 99-113.

The attempts of P. Gächter and F.-M. Braun to elucidate the Mariological significance of Jn 19:25-27 are inadequate. The passage offers a biblical witness to Mary's role as coredempstress and spiritual mother.

Jn 19:25-27, cf. § 8-186.

201. F. ZUROWSKA, "Serce otwarte (Cor apertum [Jn 19,35])," *RuchBibLit* 15 (4, '62) 232-240.

Acts of the Apostles

202. J. JERVELL, "Zur Frage der Traditionsgrundlage der Apostelgeschichte," *StudTheol* 16 (1, '63) 25-41.

In their writings on Acts, M. Dibelius and E. Haenchen have claimed that form-criticism in the proper sense does not apply to the book. They maintain that the situation of the early Church prevented the formation of a tradition

about the apostles, since only the words and deeds of Jesus were treasured, and the expectation of an impending parousia excluded any motivation for assembling a tradition concerning the Twelve, since there would be no succeeding generation which could receive it.

This viewpoint can be proved to be erroneous by consulting the earliest Christian writings, namely, the Pauline Epistles. In these the deeds and the missionary activity of the apostles, the planting and growth of the faith in various cities, have a place in the life of the churches and are included in the ordinary preaching (Rom 1:8; 1 Thes 1:8 ff.; 2 Cor 3:1-3).

In this tradition Jerusalem and Judea enjoyed a place of special eminence. The persecuted faithful of Thessalonica were encouraged by the thought that they were imitating the churches of Judea (1 Thes 2:14). Customs of other churches were cited as general norms (1 Cor 14:36). For his own apostolate Paul claims that he has given the same authenticating signs as have any others (2 Cor 12:11 ff.), and his whole struggle to be recognized as on a par with the Twelve has no meaning unless Jerusalem and its leaders possessed a position of unique authority (cf. Gal 2).

It is evident, therefore, that from the beginning the early Church possessed an apostolic tradition. How extensive that tradition was and the way in which Luke made use of it are further questions.—J. J. C.

203. O. KNOCH, "Erfüllt vom Heiligen Geiste. Die Einheit der Kirche nach der Apostelgeschichte," *BibKirche* 18 (2, '63) 34-38.

God wishes to lead mankind into the unity of the kingdom through the Church in which and through which the glorified Lord and His Spirit work. The unity and reunion of all Christians in the apostolic Church is thus the basis and the power for uniting the world as its maker and Lord desire. The Christian will perform his duty in this field, if he is united in and with the Church and bears witness before the world and gives himself to the service of fraternal charity.—J. J. C.

204. [Acts 1:4-11] G. LOHFINK, "Der historische Ansatz der Himmelfahrt Christi," *Catholica* 17 (1, '63) 44-84.

Paul and Matthew do not relate any historical beginning of the Ascension and heavenly glory of Christ. According to Luke, the glorification seems to begin with the Ascension 40 days after Easter. According to John (cf. Jn 20:17, 22), the Ascension appears to have taken place on Easter day. As solutions of these differences some propose a mechanical harmonization of the texts; others simply reject the Ascension narrative of Acts 1. Both positions are unsatisfactory. The problem has been solved to a great extent by P. Benoit's interpretation [cf. § 5-132]. He suggests that Christ's enthronement at the right hand of the Father is a purely other-world event of which the Ascension is the

manifestation in this world. Luke alone relates the visible Ascension (Acts 1:4-11). John implies that the Ascension occurred on Easter, as do all the other NT writers except Luke.

Contrary to Benoit, however, Luke seems to have the same fundamental concept of the Ascension as John and Paul. For every NT statement concerning the Ascension has a twofold aspect: one phase of the event belongs to this world; another phase to the world above. In Luke, the elevation to the right hand of the Father, as preached in the kerygma and in Paul, is an elevation which was experienced by witnesses. For Luke, therefore, Christ's heavenly glorification and Ascension are identical.

Luke has a distinctive idea of history. For him the Ascension begins the time of the Church and looks forward to the parousia. A detailed study of the texts of John and Paul shows that these authors do not disagree with Luke's viewpoint of the Ascension.—J. J. C.

205. F. P. CHEETHAM, "Acts ii. 47: *echontes charin pros holon ton laon*," *ExpTimes* 74 (7, '63) 214-215.

The traditional translation of the phrase in question, "(the believers) enjoyed the favour of the whole people," is rejected on two grounds. (1) The preposition *pros* with accusative meaning "from" is very unusual and cannot be accepted unless inevitable. (2) The context does not require the usual translation and seems to suggest the rendering "favourably disposed towards the whole people."—G. W. M.

206. C. MASSON, "A propos de Act. 9.19b—25. Note sur l'utilisation de Gal. et de 2 Cor. par l'auteur des Actes," *TheolZeit* 18 (3, '62) 161-166.

Certain biographical details about Paul suggest a literary dependence of Acts 9:19b-25 on Gal 1 and 2 Cor 11:32-33. (1) *Eutheōs*, a Pauline *hapax legomenon* (Gal 1:16), is found in Acts 9:20 referring to something different from what Paul said but as occurring at the same moment in his life. (2) The title "Son of God," a *hapax legomenon* of Acts and less suited than "Christ" (= Messiah) to describe the object of Paul's preaching to Jews, is found in Gal 1:16 where it is connected with the Apostle's mission to the Gentiles. (3) The Lukan *hapax legomenon*, *portheō* (Acts 9:21), occurs elsewhere in the NT only in Gal 1:13, 23.

(4) *Dia tou teichous* (Acts 9:25) "through the wall" is difficult to explain unless clarified by 2 Cor 11:33, "I was let down through a window in the wall." (5) The pleonastic *chalasantes* (Acts 9:25), a word which Luke avoids (5:19 = Mk 2:4), is taken from 2 Cor 11:33. (6) Acts 9:22 has Paul escape from the Jews instead of from the ethnarch of the Arabian king Aretas (2 Cor 11:32), because Luke wishes to reserve for Peter the first mission to the Gentiles (Cornelius, Acts 10—11). For that reason, Luke did not wish to mention the ethnarch whose name would recall the fact that Paul at that time fled to Arabia where he may have preached to Gentiles (Gal 1:16-17)—Ri. J. D.

207. [Acts 12:12] J. E. BRUNS, "John Mark: A Riddle within the Johannine Enigma," *Scripture* 15 (31, '63) 88-92.

The little evidence that we have "permits us to say that John Mark is to be associated with Ephesus from about A.D. 57. He may have gone to Rome with Paul later, but if so he returned to Ephesus before A.D. 64. This may explain the tradition of the two Johns in that city and it may justify the suspicion that John Mark was John the Presbyter. Polycrates of Ephesus refers to only one John who, for him, is the beloved disciple, but his description of John as one 'who was born a priest, wearing the sacerdotal plate' has long puzzled scholars. In its own way this could be taken as a confused memory of the existence of John Mark at Ephesus for the phrase is more likely to be true of him than of the son of Zebedee. For some reason John Mark was not well remembered . . . If we may rely on the very early tradition that John the Apostle also lived in Ephesus, the probability of a confusion in which even a Chrysostom could be involved, can hardly be denied.

"Whether or not John Mark had some part in the editing of the Ephesian gospel and the Johannine epistles is another question, the answer to which, given the paucity of relevant documents and the complexity of the problem, could never exceed conjecture."

208. [Acts 14:6] G. OGG, "Derbe," *NTStud* 9 (4, '63) 367-370.

Now that Derbe has been located, on epigraphical evidence, at Kerti Hüyük, adjustments must be made in our familiar maps to revise the borders of Galatia or to exclude Derbe from the province. "In this study we purpose, mainly through an examination of what Sir William M. Ramsay has written on this subject, to show that no compelling reasons have thus far been given for the inclusion of Derbe in the Province of Galatia in St. Paul's time, and consequently that at present it is an open question whether it was then inside or outside it."—G. W. M.

209. [Acts 15:6-29] T. FAHY, "The Council of Jerusalem," *IrTheolQuart* 30 (3, '63) 232-261.

"At the Council of Jerusalem St. Peter authoritatively enunciated Christian doctrine on the question of circumcision and the Mosaic Law, as instituted by him through the revelation of the Holy Spirit on the occasion of the baptism of Cornelius and his household. Salvation for Jew and Gentile is through faith in Christ. . . . St. Paul and Barnabas gave testimony that their preaching of the gospel to the Gentiles, approved by miraculous intervention, was in accordance with the doctrine instituted by St. Peter. St. James, bishop of Jerusalem, who presided, opened his final statement by referring to the divine instructions given to St. Peter on that occasion and to the fulfillment of prophecy in the coming of the Gentiles into the Christian church. St. James further proposed that no barrier be put in the way of Gentiles turning to God. There is no sufficient evidence to show that any apostolic decree was issued at this meeting, prohibiting *inter alia*, Gentile Christians the use of certain meats."

210. H. A. MOELLERING, "Deisidaimonia, a Footnote to Acts 17:22" *Conc TheolMon* 34 (8, '63) 466-471.

It is very likely that Paul "invests the term with a certain ambiguity so that his hearers will feel they are being commended for their religious scrupulosity, and yet he will be free to proceed to criticize their inadequacies and commend his own faith to them. From the viewpoint of Paul's Gospel, the religious activity of the Athenians is idolatry. And yet in their misguided exertions and concerns Paul sees a striving for God which he undertakes to turn in a new direction. The New English Bible nicely catches up the force of the comparative form and the ambiguity by translating: 'I see that in everything that concerns religion you are uncommonly scrupulous'."

EPISTLES—APOCALYPSE

Paul

211. P. BENOIT, "Paulinisme et Johannisme," *NTStud* 9 (3, '63) 193-207.

The early Christians came to a realization of the pre-existence of Jesus in the meeting of the two OT currents of human intermediaries tending to rise to the divine level (Messiah, Servant, Son of Man) and divine intermediaries tending toward the human (Word, Spirit). Though not the first to acknowledge the pre-existence, Paul and John are the best exponents of it; they differ in the elements of OT theology that dominate their views. In the OT the Word and the Spirit of God combine in His creative action and His revelation, which are His correlative acts in the world. Johannine theology is dominated by the idea of revelation: Word, Spirit, light, truth and glory are its major themes. In Pauline theology, the idea of re-creation dominates. These basic views are verified in the Pauline and Johannine treatment of the following common themes: sin, the Law, justification, the forces of evil, the Son of Man, faith, the sacraments, and eschatology. Behind the different theological outlooks lie differences of temperament and religious experience.—G. W. M.

212. J. CAMBIER, "La liberté chrétienne selon saint Paul," *LumVie* 12 (61, '63) 5-40.

Christian liberty, announced in the OT and proclaimed in the NT, is basically liberation from sin, death and the burden of the Mosaic Law, effected by faith and baptism in Christ (Rom 6:1 ff.). In Paul's unique synthesis this liberty is not the personal autonomy of the Stoic but a new attachment of man to God (Gal 6:15; 2 Cor 5:17) not as a slave but as a son. This interior liberation does not dispense the Christian from the exterior service of others, but rather disposes him to accept these tasks for his brothers and for the Church as for Christ. This liberty, which is qualitative rather than quantitative, is guided by the new Spirit. It foregoes certain rights in an eschatological perspective (1 Cor 7:29-35). It is bold in praising Christ in the Church and assured in the exercise of the ministry (Eph 3:11-12). Through this liberty every Christian,

regardless of social condition, possesses a new dignity (Philemon; 1 Cor 7:23). Liberty means freedom from coercion (Gal 2:11-14), and it practices the truth in charity in order to build up the Church among men (Eph 4:15 ff.).

He who practices Christian liberty is truly spiritual. Given true knowledge and unhindered by legalism, he serves God in the new economy introduced by the Spirit (Rom 7:6; 8:2). The spiritual man exercises his liberty by (1) testing all things by the Spirit; (2) judging his own conduct and his place in the Church; (3) comprehending the necessity and value of Church unity. Thus, liberty is not a pretext to swerve from the authority of the Church; rather the exercise of true spiritual liberty makes the Christian realize that the unity of the Church is willed by Christ. In short, the spiritual man will recognize the action of God in all things and in all persons (1 Cor 15:28) when he possesses the liberty which will be given in the final glory to the children of God (Rom 8:21).—D. J. H.

213. A. GÜEMES, "La *eleutheria* en las Epístolas paulinas. Examen de textos," *EstBib* 21 (1, '62) 37-63.

There are eleven important texts in which Paul uses terms relating to liberty. (1) Gal 2:1-5. *Eleutheria* in 2:4 refers to a permanent possession (*echomen*) conferred upon the Christian in virtue of the death of Christ. To submit to circumcision would be to become enslaved and to contradict the essential message of the gospel (*alētheia tou euaggeliou*). (2) Gal 4:21-31. Words formed from *eleutheros* occur four times in this passage which is meant to complement the preceding argument. Thus there is not only the contrast to slavery but also the notion that the liberty of a Christian flows immediately from his sharing in the sonship of Christ. (3) Gal 5:1. The Hellenistic overtones of the passage serve to give to *eleutheria* the predominant note of a new state which is enjoyed by the person liberated in virtue of divine activity. (4) Gal 5:13. The context of vocation (*kaleō*) indicates the intrinsic relation between being a Christian and being free. The preposition *epi* places *eleutheria* in the role of a final cause, while the use of *agapē* and *douleuete* serves to counteract the tendency of some to give free rein to the flesh by showing how much more demanding is the law of love than that of the old dispensation. [To be continued.]—F. M.

214. M. KOŁODZIEJCZYK, "Fakt wzrostu mistycznego ciała Chrystusa w świetle Pisma św. (Mysticum Corpus Christi quo modo crescat secundum S. Scripturam)," *RuchBibLit* 15 (2, '62) 91-101.

215. O. KUSS, "Die Rolle des Apostels Paulus in der theologischen Entwicklung der Urkirche," *MünchTheolZeit* 14 (1, '63) 1-59.

One can use as certain sources for Paul's thought 1 Thessalonians, Galatians, 1 and 2 Corinthians, Romans, Philippians, Philemon, and of almost equal value with these are 2 Thessalonians and Colossians. Ephesians, the Pastorals and Acts also can be used but with due critical reserve. At various periods of the Church's history the appraisal of Paul's personality has undergone constant

modification. Prominent representatives of different Pauline interpretations have been Marcion, Augustine, Luther, Protestant exegesis down to Bultmann, and finally the attitude of modern Judaism and of scholars such as P. de Lagarde and of Nietzsche.

An adequate estimate of Paul must seek to understand him as a missionary, an apostle, a founder of local churches, as a churchman and a revolutionary, as a theologian and a writer, as a Jew and anti-Jewish. The oddity of the Apostle, i.e., the uniqueness of his position, of his problems and of their solution, is the result of his conversion experience and of his expectation of an imminent parousia, and of the completely different milieu in which he proclaimed the good news.

Paul's presentation of the kerygma, which is undoubtedly distinctive, has its roots in various factors: he was a Jew, was influenced by apocalyptical trends, as was Qumran. But the center and heart of his proclamation is one person, none other than Jesus Christ. Yet there is no denying that to a high degree his preaching as well as his person was impregnated by the spirit of the Hellenistic world.—J. A. S.

216. P. NEUENZEIT, "Ein Herr, ein Glaube, eine Taufe. Die Einheit der Kirche nach den paulinischen Hauptbriefen," *BibKirche* 18 (2, '63) 39-43.

Writing to the Corinthians Paul warns them that there should be no divisions because Christ is one whose death they proclaim in eating the Lord's Supper, and because they are all members of one Body. The Body as a basis of unity is found also in Romans, Ephesians and Colossians. Unity should result from a common faith which professes one baptism and recognizes one Lord. To foster union, Paul urged his Gentile converts to contribute to the collection for the poor of Jerusalem.—J. J. C.

217. J.-A. OÑATE, "La Resurrección de Jesús en el pensamiento de San Pablo," *CultBib* 19 (187, '62) 323-333.

A presentation of Paul's teaching on the Resurrection given in outline form, concluding with a chart of the development of 1 Cor 15.

218. W. PROKULSKI, "Widzenie św. Pawła pod Damazkiem (De visione quam S. Paulus prope Damascum habuit)," *RuchBibLit* 16 (1, '63) 17-25.

219. C. M. PROUDFOOT, "Imitation or Realistic Participation? A Study of Paul's Concept of 'Suffering with Christ'," *Interpretation* 17 (2, '63) 140-160.

Numerous passages in Paul speak of an intimate relation between the Apostle's suffering and that of Christ. The problem is to decide whether Paul is merely using a vivid metaphor or expressing a realistic Christ mysticism. Five loci are of special pertinence, particularly the first—2 Cor 1:3-7; 4:10-12; Rom 8:17; Phil 3:10-11; Col 1:24.

It is evident from these pericopes that the suffering is not merely an imitation of Christ but a sharing of Christ, a participation which must be understood in

terms of the Body of Christ. The sufferings of Christ are conceived by Paul as "mystical" or "realistic" inasmuch as there is a real spiritual bond which unites believers to the Lord and to one another in the Body of Christ and which enables the faithful to share really in the ongoing force of Christ's death and the power of His resurrection. One of the ways in which the Savior's death and resurrection work themselves out is in the believer's suffering which comes to him in the faithful pursuance of his discipleship and in the comfort or life which accompanies it. But because the relation within the Body is not only vertical, i.e., to Christ, but also lateral, i.e., to other Christians, the fellowship of Christ's sufferings and the power of His resurrection may likewise be mediated through another believer.—J. J. C.

220. K. PRÜMM, "Zum Vorgang der Heidenbekehrung nach paulinischer Sicht," *ZeitKathTheol* 84 (4, '62) 427-470.

The investigation of the pertinent passages in Paul shows that the summary statement of the process of conversion can be found in Rom 10:16 ff. An inner faith must first be induced which cooperates with and requires man's external hearing. The testimony which the witnesses give to this word or new message must be founded upon the fact that God has commissioned them. At a later time it was from this "proven commission" that the science of apologetics arose. For Paul emphasis upon this point was not yet so necessary, since in his day it was hardly challenged.

Certainly, however, the positive content of Christianity must have been plainly shown to stand far apart from the pagan ideas of the day, from traditional mythology, the materialism of Epicureanism or the pantheism of Stoicism. In dealing with his converts Paul did not find much in pagan thought with which he could connect and compare Christian themes such as the gift of salvation, the revolution involved in conversion, the picture of God, the way of redemption and its fulfillment. Conversion to Christianity is a shattering experience, the attainment of something totally different. Once faith is grounded and enkindled, the convert must be constantly kept aware of his faith and must seek to manifest more clearly this new inner light. The high demands set upon his faith for the new Christian life call forth in turn an ever greater deepening of this same faith.—J. A. S.

221. L. SCHEFFCZYK, "Die 'Christogenese' Teilhard de Chardins und der kosmische Christus bei Paulus," *TheolQuart* 143 (2, '63) 136-174.

Teilhard uses many Pauline texts but with a meaning different from the original. For Teilhard, the Christ-event and the redemption are a function, or at least a prolongation, of cosmic evolution. For Paul, these are acts of God's grace which interrupt the order of the world. For Teilhard, Christ enters the world at a moment which has been organically prepared. For Paul, the Incarnation is a new beginning, a break with the past. It is hard to see how Teilhard's position would agree with Paul's teaching on original sin and the parousia. In general, one can say that Teilhard uses Paul but in an accommodated sense.—J. J. C.

222. R. SCHNACKENBURG, "Christian Adulthood According to the Apostle Paul," *CathBibQuart* 25 (3, '63) 354-370.

In Paul we do not find a well-defined concept for what we understand by "coming of age," but we do meet the image of childhood and adulthood (1 Cor 3:1 f.; 13:10 f.; 14:20). The Greek term for "being of age," *teleios*, signifies "perfect" and occurs in passages which illustrate the paradox of the cross: the wise man must become a fool and the strong man become nothing before God. Next, all the spiritual wealth God gives demands that we prove ourselves in the practice of virtue especially charity. "Finally, the 'perfection' we do attain, our 'adult age,' must never seduce us into forgetting the dangers threatening our salvation in this eschatological situation of ours, but it should spur us on all the more to enlist every last ounce of energy to attain the goal which still lies before us. Only in this way does the Christian also gain that 'freedom' which, in his effort to 'attain his majority,' undoubtedly forms his primary goal."—J. J. C.

223. J. STEPIEŃ, "Drugi znak paruzji w eschatologii św. Pawła (De secundo Parusiae signo in eschatologia Paulina)," *RuchBibLit* 15 (2, '62) 65-72.

224. J. STEPIEŃ, "Nauka św. Pawła o śmierci (Quid S. Paulus de morte docuerit)," *RuchBibLit* 15 (5, '62) 283-291.

225. J. STEPIEŃ, "Nauka św. Pawła o zmartwychwstaniu (S. Paulus quid de resurrectione docuerit)," *RuchBibLit* 16 (2-3, '63) 71-79.

226. C. W. SWAIM, "'For Our Sins.' The Image of Sacrifice in the Thought of the Apostle Paul," *Interpretation* 17 (2, '63) 131-139.

There is no rigid system in Paul's use of sacrificial imagery, a fact which militates against a legalistic conception of his understanding of sacrifice. The very freedom of expression indicates that the sacrifice theme is not central. Rather, it was controlled by the two foci of Paul's thought: God as the author of man's salvation; and Jesus' life, death and Resurrection as the locus of God's working out of that salvation.

Rom 3:21-26 is a key passage which may be summarized thus. Now the final vindication of God's righteousness has shone forth anew, apart from the Law. And God's *justitia passiva* was expressed in setting things right between men and Himself through His Son, Jesus Christ. As of old, God's new vindication has involved sacrifice—but sacrifice now to be expressed in the reality of a life of perfect obedience, yielded up even to the death of the cross. God has set forth a new meeting place (*hilastērion*) to which men might come to be reconciled to Him, a fulfillment of the promise given in the mercy seat of the Old Covenant.—J. J. C.

227. W. SZUBZDA, "Kościoł a kościoły według doktryny św. Pawła (Ecclesia et ecclesiae in doctrina S. Pauli)," *RuchBibLit* 15 (6, '62) 330-336.

228. R. H. THOMPSON, "The Resurrection of the Body and Life Everlasting as Portrayed in the Pauline Epistles," *AusCathRec* 40 (1, '63) 19-34.

Romans, 1-2 Corinthians

229. S. H. HOOKE, "The Translation of Romans i. 4," *NTStud* 9 (4, '63) 370-371.

The more common rendering of *ex anastaseōs nekrōn* which refers to *Jesus'* Resurrection *from* the dead has obscured the true meaning of the verse. Paul uses *ek nekrōn* when referring to the Resurrection of Jesus. Here he is referring to "the resurrection of dead persons" which, now made possible by that of Christ Himself, marks Him out as Son of God (cf., e.g., 1 Cor 15:21; Jn 5:21).—G. W. M.

230. S. LYONNET, "'Deus cui servio in spiritu meo' (Rom 1, 9)," *VerbDom* 41 (1-2, '63) 52-59.

An investigation of the NT usage of the OT cultic vocabulary shows that the "spiritual service" or "sacrifice" offered by Christians is in the first place the sacrifice of the Christian life of charity; but passages such as Rom 1:9 ("God, to whom I render spiritual service," *latreuō en pneumatī*) do not exclude reference to the sacrifice of the Eucharist, for just as baptism is the sacrament of faith, so the Eucharist is the sacrament of charity.—J. F. Bl.

231. W. J. DALTON, "Expiation or Propitiation? (Rom. iii. 25)," *AusBibRev* 8 (1-4, '60) 3-18.

"A proper understanding of the key words *apolytrōsis*, *dikaiosynē* and *hilastērion* leads us to the conclusion that, in the mind of St. Paul, God is true to Himself in the great work of redemption; He is true to Himself above all because He is loyal to His promises of salvation. This salvation He brings about through the sacrifice of Christ, Who is the mercy seat, the new and final instrument of God's merciful forgiveness.

"From this it follows that the term 'propitiation' is quite misleading as a translation of *hilastērion* in Rom. iii. 25. Such a translation would suppose that in the mind of St. Paul God is appeased by Christ's sacrifice and so has mercy on man and forgives him his sins. This explanation has, of course, its legitimate place in Christian theology, but the apostle, here as elsewhere, has quite a different, if complementary, approach to the work of redemption. God Himself, out of pure mercy, effects the remission of sins through the sacrifice of Christ. Christ expiates, wipes away, the sin of man; or, to speak more positively, He brings about the reconciliation of man with God. In popular speech the term 'expiation' has come to mean much the same as 'propitiation', but, strictly speaking, the latter denotes an action which looks towards a person, while the former is directed to a sin or fault. You propitiate a person, but you expiate a sin. Christ's sacrifice was an expiation of sin rather than a propitiation of God—we

are, of course, all the time thinking of St. Paul's thought, not of systematic theology. This was a painful act, in which the onerous element implied in expiation was fulfilled. Christ provided the means by which God reconciled the world to Himself, as priest, as victim, as the mercy seat of the New Testament."

232. X. LÉON-DUFOUR, "Situation littéraire de *Rom. V*," *RechSciRel* 51 (1, '63) 83-95.

Although some scholars would have Rom 5 commence a new division of the Epistle, literary analysis supports the view that this chapter forms the crown of Paul's gospel of salvation and therefore logically belongs with what precedes. The second section of the argument on justification (3:21—5:11) is completed by 5:1-11, while 5:12-21 forms the conclusion for the entire discussion which commenced in Rom 1:18. There are two themes in Rom 5. The first (5:1-11) states that present justification is a pledge of future salvation. Here one notices the typically Pauline device of chiasmus: A (1-2); B (3-5); B' (6-8); A' (9-11). Notice also that faith is mentioned in 5:2 but then disappears until 9:30, giving place meanwhile to hope of glory. This pericope 5:1-11 does not commence a new section but is closely connected with what precedes. In 3:21-26 the principles of a new economy of justification were summarily stated, but in 5:1-11 the presence of this justification is definitely proclaimed.

The second theme of Rom 5 is that Jesus Christ is the Savior of mankind (5:12-21). This idea is developed in a series of contrasts, Christ and Adam; life and death; sin and justice; one and all—the final antithesis dominating the entire pericope. Now Rom 5:12-21 does not begin a new division of the Epistle but completes what has been written thus far. For there are two characteristics of justification as assurance of salvation: the first that it is present here and now; the second (5:12-21) that this justification and salvation are for all men. On the other hand, 5:12-21 has a certain affinity with Rom 6—8. The collective design of God's salvation is treated in Rom 1—5, while Rom 6—8 deals with the individual and his moral conduct. The final pages of the article present a detailed outline of the thought development of Rom 1:18—5:21.—J. J. C.

233. A. HULSBOSCH, "De zonde als vrucht van de dood in Rom 5:12-21" [Sin as the Wages of Death in Rom 5:12-21], *VoxTheol* 33 (2, '62) 33-41.

Studies in biblical anthropology have made clear that the Bible, precisely because it maintains the essential unity of man, necessarily integrates the moral order and creation. Life and death, inasmuch as they are consequences of obedience and disobedience, are modalities of human existence.

The theological concept of death, as portrayed in Rom 5:12-21, cannot be restricted to the fact of dying. Because he is a sinner, man finds himself in this situation of death. Mortality and death as occurrence are a part of this situation. From this point of view Rom 5:12-21 is subjected to a verse-by-verse examination.—W. B.

234. E. FUCHS, "Existentielle Interpretation von Römer 7, 7-12 und 21-23," *ZeitTheolKirche* 59 (3, '62) 285-314.

From F's detailed exegesis of the passages and the ensuing reflections the following points may be mentioned.

Paul's theology shows that faith understands God in the gospel, if man learns to understand himself in the Law. The theological basis for the proclamation is established in Rom 7:7-12. The existential interpretation of this text shows the question Paul wished to answer. The question reads, "Why must man die under the Law?" The answer runs: "He must die, not although he is under the Law but because he is under the Law." Anthropology makes clear that Christology will show that faith frees the sinner from himself. And the proclamation must state that the very existence of man is connected with our judgment passed on the person of Jesus. Thus it is evident that for Paul existence means to answer the word of God in such a way that it will be clear what love is and does, i.e., where and to whom God is gracious and where and from whom He withdraws Himself.

For Paul the will of God is a gracious and kind will. Thus the Apostle says that God not only demands goodness but He also bestows it. In so far as our works produce good, they are God's disposition of man's existence.—J. J. C.

235. [Rom 8:32] I. SPEYART VAN WOERDEN, "The Iconography of the Sacrifice of Abraham," *VigChrist* 15 (4, '61) 214-255.

The frequency with which the scene was depicted can only be explained by the great significance attributed to the event by ecclesiastical writers as well as by a constant Jewish tradition. Very early the person of Isaac came to be considered as a prefiguration of Christ. Although clear patristic evidence is lacking, liturgical texts of both East and West refer to the Eucharistic typology of the sacrifice.

The theme of Abraham's offering of Isaac was widely known throughout the entire Church with the possible exception of Thrace (=Constantinople) during the golden age of Palaeo-Christian art.

The Christian symbolism of these representations can be summed up as follows. During the age of persecutions it was a symbol of deliverance; from A. D. 313 onwards it appears transformed into a dramatic scene with allegorical overtones; from the early Middle Ages onwards it becomes the principal prototype of Christ's death on the cross.—J. J. C.

236. [Rom 9—11] F. LOVSKY, "Remarques sur la notion de rejet par rapport au mystère d'Israël et à l'unité de l'Église," *RevHistPhilRel* 43 (1, '63) 32-47.

Many persons, even scholars, have a false ecumenical attitude toward those outside their own confession because of an idea that God has rejected certain groups. This opinion overlooks the idea of the Remnant theology. For God did not choose the Remnant in order to reject others but that He might eventually bring all to Himself.

Several passages in the NT such as the Barren Fig Tree, the Prodigal Son, etc., have been taken as proof that God has rejected Israel. Yet Paul insists that God has not rejected His people, and though the Apostle mentions "rejection," this so-called rejection is not a repudiation but only God's temporary displeasure with Israel.

Therefore, even after the establishment of the Church, Israel remains God's chosen people, so that there are two chosen peoples, the Church and Israel according to the flesh, which has not accepted Christ but nevertheless remains God's people, chosen by His unmerited and gratuitous favor.—J. J. C.

237. H. E. STOESEL, "Notes on Romans 12:1-2. The Renewal of the Mind and Internalizing the Truth," *Interpretation* 17 (2, '63) 161-175.

Mind (*nous*) in Pauline thought has two related aspects: one corporate and the other objective. Paul never uses the plural forms of *nous*; whenever the term refers to a group, its form is invariably the collective singular. The objective aspect of *nous* always includes an external standard. Thus the collective usage of *nous* calls attention to the basic unity of theology or attitude of men toward the will of God.

When Paul calls for a renewal of mind, he refers less to the renovation of reason than to the revitalizing of the Church's theological foundation and the attitude nurtured by it. Four aspects of this mind-renewal are here discussed. In these the individual's task is to internalize the truth (1) by receiving and affirming a basic theology and (2) by discerning and acknowledging the implications of that theology for his personal situation. These two aspects of renovation are mirrored in Rom 1—11 with its oscillation between declarative (dogmatic) and argumentative (reasoning) passages.

The ingredients of this internalization include (1) a blend of three events (Cross, Resurrection, Pentecost) and four ideas from which kerygmatic theology is constituted, and (2) the crucial implications of that theology. Naturally the internalization of the truth is an intensely personal and intensely demanding process.

In sum, three features of Romans command our attention: the alternation between declaration and argument, each with its characteristic mood and method; the constitutive role of kerygmatic themes; and the prominence of the personal factor. These features show that internalizing the truth includes the acceptance of kerygmatic theology and the discerning and acknowledging of its implications. Such a mind-renewal will enable a believer to continue "proving" the will of God in his life (Rom 12:2).—J. J. C.

238. J. N. BIRDSALL, "*EMETRĒSEN* in Rom. XII. 3," *JournTheolStud* 14 (1, '63) 103-104.

The attestation for *emetrēsen* should run thus in our apparatus criticus: 1739 s.l. 1908* 489 (-isen) 491 Orig (semel) Chrys (? cat.).

239. [Rom 12:20] W. KLASSEN, "Coals of Fire: Sign of Repentance or Revenge?" *NTStud* 9 (4, '63) 337-350.

Traditional interpretations of the "coals of fire upon the head," which take the phrase metaphorically to mean such things as shame and repentance or punishment, leave much to be desired since they evade the problem of finding the literal meaning of the image. Prov 25:22, whence Paul derives his quotation, has not fared better at the hands of interpreters. The Egyptian reference of the following verse suggests an Egyptian origin for this proverb. OT scholars have tended to understand it literally as punishment or (by emending or reinterpreting the words) as the removal of punishment. S. Morenz (in *TheolLitZeit* 78 [1953] 187-192) has recently called attention to a parallel in a Demotic story in which carrying a tray of burning coals on the head was a ritual sign of repentance when one had wronged someone. To suggest that this is the original meaning of the proverb does not imply that Paul knew it, but it is not alien to his thought. He does not propose a policy of mere "non-resistance" to enemies, but stresses the Christian responsibility of overcoming evil with love. Thus the Christian places his enemy in contact with the victorious power of Christ which may lead him to repentance.—G. W. M.

240. [1 Cor 14] *Dialog* 2 (2, '63) has the following articles under the heading "A Symposium on Speaking in Tongues."

J. H. HANSON, "A Personal Experience," 152-153.
G. KRODEL, "An Exegetical Examination," 154-156.
H. KAASA, "An Historical Evaluation," 156-158.
A. SÜRALA, "A Methodological Proposal," 158-159.

241. [1 Cor 14] "A Symposium on the Tongues Movement," *BibSac* 120 (479, '63) 224-233.

S. L. JOHNSON, "Introduction," 224-226.

The symposium summarizes an informal discussion by several members of the Dallas Seminary Faculty.

Z. C. HODGES, "The Purpose of Tongues," 226-233.

The charism of tongues was a temporary gift intended as a sign and consisted in the power to speak one or more new languages. This supernatural faculty was bestowed not for vain display but for the building up of the saints. A strong argument against the genuinity of the modern tongues movement is its failure to display any discernible consciousness of the plain biblical purpose of this gift.—J. J. C.

242. [1 Cor 15:4] F. MILDENBERGER, "'Auferstanden am dritten Tage nach den Schriften,'" *EvangTheol* 23 (5, '63) 265-280.

The statement that Jesus rose on the third day can be derived only from two sources. Either from an appeal to the Scriptures or from the finding of the

empty tomb. The latter account, however, lacks historical basis. And the sequence of visions recorded by Paul (1 Cor 15) does not follow chronological order, and the term *ōphthē* signifies a visionary experience. Three factors, therefore, seem to have produced the belief in the Resurrection. First, the claims of Jesus which were not disproved but rather confirmed by His death, since the OT prophets also were persecuted. Secondly, the appeal to the Scriptures which would indicate that God would vindicate the righteous man who was unjustly put to death. Thirdly, visionary experiences contributed to the apostles' conviction that Jesus was still living.

Various insufficient explanations have been proposed by authors such as W. Pannenburg, R. Niebuhr, G. Noller, R. Bultmann and H. Diem. The proclamation must have had a basis in history, and the explanation here given does justice to the evidence.—J. J. C.

243. [2 Cor 11:2-3] R. BATEY, "Paul's Bride Image. A Symbol of Realistic Eschatology," *Interpretation* 17 (2, '63) 176-182.

After a brief exegesis of the text and a description of the Tannaitic marriage customs, the significance of Paul's bride symbol for his eschatology is thus explained. (1) The image clearly implies that the End has begun. The Church is the eschatological community which experiences in Christ the beginning of a new age. (2) Paul views the relationship established by this past act as the ground of an ever-present *krisis*. He fears lest the young bride be seduced by false teachers. (3) Though Paul stresses the past activity of God in Christ for human salvation and the "in Christ" doctrine of personal encounter, there are nevertheless future aspects in his eschatology. It is true that the Lord is present in both historical memory and the immediate encounter with the Spirit. But, in addition, the parousia, the wedding day, is a future cosmic expectation. The present Spirit is the betrothal gift, a pledge that the wedding will be performed.—J. J. C.

244. J. KUDASIEWICZ, "Despondi enim vos uni viro . . . 2 Cor. 11, 2-3," *RoczTeolKan* 9 (2, '62) 129-156.

In the form of marriage imagery 2 Cor 11:2-3 represents the idea of Church unity, especially the union of the Church-Spouse to Christ. The bond of this unity is charity as in Christian matrimony. The LXX, Judaism and even the synoptic tradition provided the source of this image.—M. A. F.

2 Cor 11:32-33, cf. § 8-206.

245. J. CAMBIER, "Le critère paulinien de l'apostolat en 2 Cor. 12,6 s." *Biblica* 43 (4, '62) 481-518.

Five questions are examined: (1) The defense of Paul's ministry against the accusations of the Corinthian false apostles. Paul opposes his ministry to that of his opponents. (2) The sense of *astheneia* and related words. In Paul the term has generally a religious meaning and implies weakness, humiliation, per-

secution, derision in the performance of one's religious duties. Paul and the apostles are the ministers of God's glory. As such they had to suffer persecutions and humiliations as Christ Himself has suffered. Paul's sufferings, therefore, unlike the boasting of his rivals, were unmistakable proof of the genuineness of his apostolic ministry. (3) The couplet "to see—to hear" does not refer to the extraordinary deeds and words which the Corinthians saw in, and heard from, Paul but to the external weakness, persecution and humiliations which accompanied the exercise of Paul's ministry (cf. 1 Cor 2:3; Gal 4:13).

(4) Glorifying and spiritual wisdom. If one glories at all, one must glory in the Lord, in the knowledge of God. It is this glorifying in spiritual wisdom which Paul vindicates for himself as a feature of his apostolic ministry. There is another glorifying which comes from human wisdom. This human wisdom, built on falsehood, comes from Satan and marks the ministry of Paul's rivals. Apparently Paul exalts this wisdom, but in reality he disregards it and denounces as fools those who glory in it. (5) The characteristics of the apostle and their relation to Paul's criterion of the apostolic ministry. An apostle of Christ must possess spiritual wisdom, live in conformity with his Christian faith and prove himself to be a true minister of Christ and servant of the glory of God. An apostle must be the minister of Christ and administrator of the mysteries of God (1 Cor 4:1). Another characteristic of the apostolic ministry is found in the miracles and the extraordinary signs which accompany the exercise of the ministry as a proof that the apostle's ministry is divine.—P. P. S.

1-2 Corinthians cf. § 8-329.

Galatians—Hebrews

Gal 1—2, cf. § 8-206.

246. [Gal 2:11-21] M. LACKMANN, "Beiträge zum Amt des Petrus im Neuen Testament. (Fortsetzung)," *Bausteine* 3 (10, '63) 1-7. [Cf. § 7-746.]

The Antioch incident of Gal 2:11-14 illustrates some aspects of Peter's primacy. The strict prescriptions of the Mosaic Law offered little difficulty to Jewish Christians, but for the Gentile converts of Paul's first missionary journey this problem presented itself: how could one be accepted into the new, believing Israel without accepting its traditions? In facing this question Peter had to recognize not only that he was sent to the lost sheep of Israel, but also that he was the Rock responsible for the whole Church. The dilemma came to a head when he absented himself from the common meal (v. 12).

Here Peter, responsible for the whole Church, stands between James and Paul and even above them. Here a doctrine is the result not of a *communis opinio* as in the Council of Jerusalem; but Peter, in the light of Christ's promise (Mt 16:18), stands out as the supreme head of the Church on earth. What Peter's words were, we do not know; silence and sincere love for Paul, however, seem most fitting. But his final decision is mirrored in Gal 2:15 ff.—D. J. H.

247. [Gal 2:11-21] M. LACKMANN, "Beiträge zum Amt des Petrus im Neuen Testament. (Fortsetzung und Schluss)," *Bausteine* 3 (11, '63) 1-6.

In studying the results of the Antioch incident some have seen Paul as decisive victor, while others (F. C. Baur and the Tübingen school, P. Gaechter) have emphasized Peter's role. Yet here not Paul personally, but the superiority of grace over works has triumphed. Paul does not oppose the Church's order of primacy as willed by Jesus in favor of a Christian individualism—this is to misunderstand Paul—but his appeal is offered with and in this very order of primacy which is the basis of unity and which is concretized by the Lord's table.

Peter recognizes that Israel and its traditions present a special problem and that Church unity is impossible until this problem be solved. So Peter, as the Rock of the Church, is not compelled but acts freely upon Paul's appeal.—D. J. H.

248. J. M. GONZÁLEZ RUIZ, "Pedro en Antioquía, Jefe de toda la Iglesia, según Gal. 2,11-14," *EstBib* 21 (1, '62) 75-81.

Peter, by refusing to continue his association at table with the Gentile Christians, was obliging (*anagkazeis*) them to behave like Jews. This was so, not because he revoked the concessions made at Jerusalem (Acts 15:28 ff.), but because his yielding to the people who "came from James" placed the Gentiles in an inferior light. Cullmann's contention that Peter had relinquished his rule over the whole Church in order to devote himself exclusively to the care of the Judaeo-Christians does not sufficiently account for: (1) Peter's share in the whole life of the community before the arrival of the men from James; (2) Paul's presupposition that it was the very authority of Peter which made his action so prejudicial to the position of the Gentile Christians.—F. M.

249. K. ROMANIUK, "Gal 2,20 w soteriologii św. Pawła (Gal 2,20 in soteriologia Paulina)," *RuchBibLit* 15 (2, '62) 73-82.

250. M. KOŁODZIEJCZYK, "Cel wzrostu mistycznego ciała Chrystusa w świetle listu św. Pawła do Efezjan (Finis crescentis Corporis Mystici Christi secundum epistulam ad Ephesios)," *RuchBibLit* 15 (5, '62) 277-282.

251. C. F. MOONEY, "Paul's Vision of the Church in 'Ephesians'," *Scripture* 15 (30, '63) 33-43.

There has been a profound development between the period of the Great Epistles and the writing of Ephesians. One influence in this development is probably Paul's growing mystical experience. A second influence is the new angle forced upon him by the Colossian controversy so that the Apostle sees the Church as at one and the same time identified with the risen Body of Christ yet clearly distinct from Him. As a consequence, one can discern in Ephesians three images connected with the Church and the person of Christ—the body, the temple and the bride. The image of the bride is the ultimate development of Paul's thought on the relationship between Christ and His Church.—J. J. C.

252. J. CAMBIER, "La Signification Christologique d'Eph. iv. 7-10," *NTStud* 9 (3, '63) 262-275.

The application of Ps 68:19a as cited in Eph 4:8 to some historical event in the life of Christ, and the same treatment of His "descent," on the part of some commentators, prompts a re-examination of the pericope 4:7-10, which must be interpreted in relation to the context 4:1-16. This study leads to the following conclusions. The larger passage is an exhortation to live the Christian vocation in the unity of the Church through Christ, combined with an explanation of the formation of the body of Christ. The pericope 4:7-10 within this context uses a midrash on Ps 68:19 to state the heavenly situation of the risen Christ and His universal action in the work of salvation. The Psalm text follows the Targumic version where it was used to explain the gift of the Law by the ascent of Moses up the mountain and his descent to the people. Paul applies it to the descent of Christ in the Incarnation and His ascent to heaven where He reigns as sole Lord. It is improbable that this "ascent" refers specifically to the Ascension as the beginning of the glorification of Christ, or that the "descent" refers to the descent of the Holy Spirit or that of Christ into hell or to the parousia. What is stressed is the universal presence and action of Christ in heaven.—G. W. M.

253. A. JANKOWSKI, "Elementy teologii męczeństwa w liście do Filipian (Lineamenta theologiae martyrii in epistola ad Filipenses scripta)," *Ruch BibLit* 15 (3, '62) 160-166.

254. A. JANKOWSKI, "'Wzór macie w nas' [Flp 3,17]. Kształtująca się osobowość Apostoła Pawła w świetle jego listu do Filipian ('Sicut habetis formam nostram' [Phlp 3,17]. Personalitas Apostoli Pauli quo modo formetur secundum epistulam ad Philippenses)," *RuchBibLit* 15 (5, '62) 265-276.

255. F. O. FRANCIS, "Humility and Angelic Worship in Col 2:18," *StudTheol* 16 (2, '62) 109-134.

"There is universal agreement that the Colossian error fundamentally consists of a limitation of Christology. Interpreters have commonly expressed this in terms of the mediation or rule of powers other than Christ, and the attendant honor paid to them. Our exegesis of vs. 18 indicates that the angelic powers were not thus venerated. Indeed, one who participated in the angelic liturgy would have sung his praise to God and to him who sits at his right hand! The pre-eminence of Christ over all powers was the presupposition held in common by writer, readers, and errorists. Traditions such as 1:15-19, 2:9, 10b, and 3:1bc were not at issue. The argument lay in their soteriological and eschatological implications. The errorists did not have the spiritual wisdom to understand that they were 'now reconciled in his body of flesh by his death,' that they had 'come to fullness of life in him,' that they 'were circumcised . . . by putting off the body of flesh in the circumcision of Christ,'

that they were 'buried with him,' 'raised with him,' 'made alive with him.' They did not give thanks for their share in Christ's 'triumph' over the powers, nor were they established in the faith that they were 'being renewed' after him. The errorists did not question the fact that *Christ* had done all this—their heavenly songs praised him for it! They simply did not have the assured understanding that in, with, by and after Christ *they themselves* had been delivered. Just as Christ put off the body, so they too had to handle it with severity. Just as he took his place above all rule and authority, so they too labored to enter the heavenly realms. Christ was their pattern, the reality or *sōma* after which they fashioned their *skia*."

256. [Col 2:20—3:4] S. L. JOHNSON, "Human Taboos and Divine Redemption," *BibSac* 120 (479, '63) 205-213.

The conversion of NT principles into specific universal taboos almost inevitably makes negative rules the standard of the godly life. Asceticism, however, as Paul here shows, is invalid because it is faithless to the accomplishments of the cross and also is futile for the attainment of genuine spirituality.—J. J. C.

257. H. BALTENSWEILER, "Erwägungen zu 1. Thess. 4, 3-8," *TheolZeit* 19 (1, '63) 1-13.

This pericope forms a unity and deals entirely with holiness and marriage. The Christians have the obligation to be holy, because their God is Holy. In 4:6 the mention of defrauding a brother "in this matter" does not mean cheating in business nor does it signify the injustice of adultery but it refers to a distinctive Greek custom, the right of a daughter who inherited her father's property when no sons survived. In that case the next of kin had the first claim to her hand. As a result the parties involved frequently obtained divorces so that they might enter into this new union, and marriages between close relatives resulted, that of an uncle and a niece being especially common. Moreover, the daughter's right to the inheritance was often challenged in court, and some of the contestants for the sake of strengthening their claims resorted to violence and took possession of some of the property. This Greek institution of the rights of an heiress was very widespread, and probably the faithful of Thessalonica had asked Paul what they should think of it. His answer is very clear: such marriages are forbidden; they are *porneia*.—J. J. C.

258. H. SCHLIER, "Auslegung des 1. Thessalonicherbriefes (4,13-5,11)," *Bibel und Leben* 4 (1, '63) 19-30.

A running commentary on the pericopes which deal with the parousia.

259. H. SCHLIER, "Auslegung des 1. Thessalonicherbriefes (5,12-28)," *Bibel und Leben* 4 (2, '63) 96-103.

A brief commentary with particular attention to the practical admonitions of this section.

260. P. DAY, "The Practical Purpose of Second Thessalonians," *AnglTheol Rev* 45 (2, '63) 203-206.

The similarities and differences between 2 and 1 Thessalonians are well known. Generally attention has been concentrated on the eschatological section of 2 Thessalonians. However, the practical section (3:6-15) may provide a better clue to the author's intentions. In 1 Cor 9 and 1 Thes 4:11-12 the ministry is considered work worthy of financial support. In 2 Thessalonians, however, it is argued that the minister must earn his living like everyone else. Thus, 2 Thessalonians was probably the work of someone seeking in Paul's name to prevent the establishment of a paid, professional clergy. The fading hope of an immediate parousia made it appear that the Church might have to support such clergy indefinitely. The letter was probably written between A.D. 52 and 70 to the church at Thessalonica.—J. C. H.

261. [2 Thes 2:1-12] E. E. SCHNEIDER, "Mysterium iniquitatis. Das heilige Geheimnis der Sünde," *TheolZeit* 19 (2, '63) 113-125.

It is not Antichrist who in this passage is the mystery of iniquity, for mystery is always applied in the NT to God's work in Christ. A sacred mystery does lie hidden in sin, but it is a mystery which according to God's plan is worked out on us, in us and for our good. The divine intent is that through the pain caused by the knowledge of our guilt and the realization of our utter helplessness we may turn back, believe the incredible and learn to obey God.—J. J. C.

262. [2 Thes 2:6-7] O. BETZ, "Der Katechon," *NTStud* 9 (3, '63) 276-291.

The problem of identifying *ho katechōn* in 2 Thes 2:7 has long preoccupied scholars and has received a wide variety of attempted solutions, most of which are too closely bound up with the problem of identifying the Antichrist. It has been concluded that Paul invented the idea, as the concept cannot be found elsewhere. But the fragmentary *Book of Mysteries* from Qumran (1Q xxvii) provides a parallel concept in its use of the verb *tāmak* (in a passage closely paralleling 2 Thes 2) with reference to the "keepers of the mysteries." But Qumran does not solve the problem, for among its diverse eschatological figures there is no exact equivalent to the Pauline *katechōn*. Such a solution does lie, however, in the "anointed prince" of Dan 9 and 11 which bears many similarities to the *katechōn* or *tōmēk*. Paul makes use of the schedule of Daniel for the last times. As the anointed prince of Daniel was Cyrus, so the *katechōn* of Paul was the Roman emperor. The concept was a pre-Pauline one adapted by Paul to his purposes as by other groups to fit their own views of the last times. The fact that the idea occurs only in 2 Thessalonians does not argue against the authenticity of the letter but merely suggests that Paul later revised his apocalyptic thinking. A survival of this theme is also found in the recently discovered Gnostic writings.—G. W. M.

263. N. BROX, "Die Kirche, Säule und Fundament der Wahrheit. Die Einheit der Kirche nach den Pastoralbriefen," *BibKirche* 18 (2, '63) 44-47.

The Pastorals portray the Church as having a fixed teaching which is a guarantee of unity. The ministers are to preserve and propose this teaching to the people. There is provision for a succession in the various functions. At the same time the writer is realistic and acknowledges the presence of unworthy members in the Church and the existence of threatening dangers.—J. J. C.

264. ANON., "The First Epistle to Timothy: An Expanded Paraphrase," *EvangQuart* 35 (2, '63) 105-107; 35 (3, '63) 168-171.

265. E. W. KOCH, "A Cameo of Koinonia. The Letter to Philemon." *Interpretation* 17 (2, '63) 183-187.

The Epistle illustrates how Christian fellowship is a potent force both for society and for the individual. Fellowship is associated with prayer, good work, love, knowledge and especially faith. For it is "the faith" which distinguishes Christian fellowship and becomes the source of its social power. Faith in Christ formed the common bond between the slave and his master and would not permit either of them to shirk his obligation as a partner.—J. J. C.

266. F. F. BRUCE, "'To the Hebrews' or 'To the Essenes'?" *NTStud* 9 (3, '63) 217-232.

"The purpose of this paper is to survey most of the lines along which, in recent years, attempts have been made to establish a relationship between the addressees of the Epistle to the Hebrews and the Essene movement in general or the Qumran community in particular, and to suggest what, in fact, these attempts amount to." The following areas of comparison are investigated: angels; biblical exegesis; prophet, priest and king; purification; the house of God; sacrifice; earthly copies of heavenly realities; saints and martyrs; and in conclusion: Hebrews, Hellenists and Essenes. "We may continue to call the Epistle *pros Hebraious*, if we give the word a reasonably wide connotation and bear in mind that these 'Hebrews' were in culture and language 'Hellenists,' and in religious background Jewish non-conformists—but it would be outstripping the evidence to call them Essenes or spiritual brethren to the men of Qumran."—G. W. M.

267. J. A. FITZMYER, "'Now This Melchizedek . . .' (Heb 7,1)," *CathBibQuart* 25 (3, '63) 305-321.

"It is our purpose here to sift from the more recent studies those elements which seem pertinent to his [Melchizedek's] appearance in Heb and relate to them some new data bearing on the Melchizedek tradition which have come to light in the Qumrân literature and in the newly discovered Vatican codex of the Palestinian Targum Neofiti I."

Heb 7 is an excellent example of a midrash of Gen 14:18-20. The manner in which the Epistle introduces into the midrash on Gen 14 phases from Ps

110 is strikingly similar to the technique of 4Q Florilegium, a Qumran text which bears the name *midrash* as part of an opening formula. Furthermore, the treatment of Melchizedek closely resembles that found in *Jubilees* and the *Testaments of the Twelve Patriarchs*, texts with known connections with the Qumran literature.

A preliminary question concerns the interpretation of Ps 110. The psalmist thinks of the reigning Israelite king not "as a simple historical figure, but as a religious figure who incorporates in himself the kingdom of Israel and its hope for a future in which the kingship of Yahweh will become universally effective. In this sense the Ps is messianic since it repeats the messianic outlook of the dynasty of David." The interpretation of the name Melchizedek and of king of Salem are popular etymologies intended to suggest that Christ brings the Messianic blessings of uprightness and peace. In Josephus, the *Genesis Apocryphon* and the Targums, Salem is taken as a place name for Jerusalem. The lack of any genealogy is unique, since the Jewish priesthood was hereditary. Melchizedek's priestly action was his blessing. The author of Hebrews seems unaware of any sacrificial character in the bringing of bread and wine. In a composition "so closely bound up with the notion of sacrifice, it is difficult to understand how he would have omitted it, if it were so understood in his day. It is significant that neither Josephus nor the *Genesis Apocryphon* so understands it."—J. J. C.

268. S. BARTINA, "Jacob 'adoró sobre la punta de su bastón' (Gen 47, 31; Hebr 11, 21)," *EstEcl* 38 (145, '63) 243-247.

A better translation, more in accord with the Hebrew original, would be; "Jacob bowed down over the head of the bed."

Catholic Epistles—Apocalypse

269. S. KUBO, "The Catholic Epistles in the Greek Lectionary. A Preliminary Investigation," *Andrews University Seminary Studies* 1 ('63) 65-70.

The MSS collated, all written between the 12th and 14th centuries, were 147, 809, 1153, 1441, 1590 and 1294 (but collated only in two lections).

270. G. BRAUMANN, "Der theologische Hintergrund des Jakobusbriefes," *TheolZeit* 18 (6, '63) 401-410.

The letter is in great part concerned with moral exhortation which presupposes the existence of faith and the expectation of the parousia. There are consequently three possibilities: either faith saves, or works save, or both save man. The second possibility is not considered, the first is attacked, and the third is defended by James.

On the basis of this evidence to what stage of the early Church's evolution does the Epistle belong? A direct attack upon Paul is not to be presumed. Rather one should start with various passages which contain expressions then currently used to describe baptism. Now the sacrament presupposes faith and

promises a person salvation. To this extent, quite apart from Paul, the thesis that faith saves is understandable.

But the question arises, what importance has the conduct of a Christian after his baptism. James answers that good deeds are the proof of faith and thus faith and works save a man. This thesis would not be new in case the indicative and the imperative were already combined in baptismal instructions and rites.—J. J. C.

271. A. SKRINJAR, "Errores in epistola I Jo impugnati," *VerbDom* 41 (1-2, '63) 60-72.

Both dogmatic and moral errors are attacked in the First Epistle of John. The exponents of the dogmatic errors are not Jews, since the Epistle does not refer to the Law nor to Jewish practices. More probably they are Gnosticizing heretics who hold that Jesus was no more than a prophet (cf. 1 Jn 2:22-23). They are not Docetists. In 1 Jn 5:6 the Christology of Cerinthus is attacked. The moral error of these false teachers is not antinominianism but moral laxism.—J. F. Bl.

272. K. ROMANIUK, "'Perfecta caritas foras mittit timorem' (1 Jn 4,17—18)," *RuchBibLit* 16 (2-3, '63) 80-87.

273. A. T. NIKOLAINEN, "Der Kirchenbegriff in der Offenbarung des Johannes," *NTStud* 9 (4, '63) 351-361

Four sections or groups of pericopes reveal four aspects of the ecclesiology of Revelation which are relevant for the present ecumenical movement. (1) The historical Church appears in the seven letters (Rev 2—3) as an *ekklēsia*, both earthly and heavenly, present in individual communities in so far as they are ever ready for *metanoia*. (2) The eschatological aspect, seen in the 144,000 sealed (cc. 7,14) as a unified Church, shows that John knows only two situations of the Church, the *ecclesia militans* and the *ecclesia triumphans*. (3) The well-known imagery of Rev 12 highlights the hostility of the dragon as a sign of the dualism of salvation-history and a cause of the persecution of the Church. (4) The Church triumphant as the bride of the Lamb and the new Jerusalem (cc. 21—22), in dualistic opposition to the great harlot and Babylon (cc. 17—18), show the Christological aspect of the Church. All these aspects indicate the continuity between the ecclesiology of Revelation and that of the rest of the NT.—G. W. M.

274. E. J. STORMON, "Austin Farrer on Image-Patterns in the Apocalypse," *AusBibRev* 10 (1-4, '62) 21-31.

In *The Glass of Vision* (1948) much of F's organization of imagery seems to at least one sympathetic reader something arranged from outside the Apocalypse and not something discovered within it. Furthermore, if the text should prove to be a conflation, as many hold, his "general system collapses like a house of cards." The charting of the book in six divisions of seven with a

Sabbath sequel and a Sunday appendix is a brilliant, but not entirely convincing, piece of work. The pattern of creation works does not really impose itself, and the presence of the festal pattern seems very uncertain. Some of the striking correspondences which he mentions recall P. Allo's "wave" theory. In fine, most of the book's hypotheses "remain unsupported by anything other than their suggestiveness and their general consistency—and this is not enough to prove a case. At the same time, this book has probably done more than most of recent years to enlarge our thinking about the Apocalypse, and to make us more alive to its beauty, and to its possible range of reference."—J. J. C.

275. L. H. SILBERMANN, "Farewell to *O AMĒN*. A note on Rev. 3:14," *JournBibLit* 82 (2, '63) 213-215.

On the basis of a midrash at the beginning of Bereshith Rabbah, the letters *'mn* could designate an architect or master workman. It is therefore suggested that the verse originally may have read: "Thus says the Master Workman, the faithful and true witness, the foremost of his creation."—J. J. C.

276. G. RINALDI, "La Porta Aperta nel Cielo (Ap 4,1)," *CathBibQuart* 25 (3, '63) 336-347.

The mythopoeic writing of the Ancient Orient speaks of doors or gates of heaven, and an open door was a literary device used as the introduction for a vision. In some texts, however, the term expresses the fundamental distinction between the divine and the human, the inaccessibility of God.

The imagery of Apoc 4:1 is perhaps closely connected with Ezek 46:1-12 which states that for the future Temple the gate between the first court, to which the people had free access, and the inner court, which contained the altar of sacrifice for the various animals especially the lambs, should remain open on feast days so that the people could behold the sacrifices. In the Apocalypse the open door allows one to see the vision which revolves about the Lamb as one slain and which takes place on Sunday (Apoc 1:10). Thus the entire scene is introduced as an immense, quasi-cosmic liturgy of the Christian Sunday.—J. J. C.

BIBLICAL THEOLOGY

277. J. THORNHILL, "Towards an Integral Theology," *TheolStud* 24 (2, '63) 264-277.

The tension existing today between biblical and systematic theology can be removed, if the true idea of theology prevails. For in theological inquiry there are three distinct, but essential, phases. The first may be called positive theology, and its principal member is biblical theology. The second phase is systematic theology. The third is pastoral theology. Only that theology which includes these three phases and preserves their vital continuity with one another is truly integral and adequate for the role which theology must play in the life of the Church.—J. J. C.

278. J. H. TREVER, "The Biology of Salvation," *BibSac* 120 (479, '63) 251-258.

Basic for the understanding of scriptural truth is the realization that God has explained the spiritual world by illustrations drawn from the physical universe. Much can be learned about the spiritual realm by examining the characteristics of the physical examples used in the Bible to illustrate spiritual verities.—J. J. C.

279. C. K. ROBINSON, "Biblical Theism and Modern Science," *JournRel* 43 (2, '63) 118-137.

"The *gracious* fact that God the Creator always faithfully sustains the finite integrity of creaturely orders of being, even in his special modes of immanence and agency within the world, may indeed lead to the *secondary* fact that there need be no conflict between science and Christianity. But, in a different order of importance, it 'leads to' the *primary* fact that the eternal, self-existent, superlatively personal God Who Is has created us 'in his own image,' including the finitely ultimate reality of our creaturely freedom as a reflection of his own transcendent freedom, and that, as the Living God Who Acts, he has freely given to us the possibility of coming into the fulness of freely responsive, freely grateful and freely joyous fellowship with him who is our only Beginning and our only End."

280. D. H. WALLACE, "Biblical Theology: Past and Future," *TheolZeit* 19 (2, '63) 88-105.

The history of biblical theology is traced from the first appearance of the term in C. Haymann, *Biblische Theologie* (1708) through the period of the Enlightenment down to the present time. Contemporary biblical theology owes a great debt to W. Eichrodt and to C. H. Dodd. They have suggested that more attention should be given to the unity of the Bible rather than to its dissimilarities. Eichrodt discovered in the covenant idea the central theme of the OT, while Dodd found in the kerygma a similar unifying idea for the NT. Furthermore, E. Stauffer and O. Cullmann have stressed the theme of redemptive history and contend that "their biblical idea of time and history is both a recovery of an ancient idea in the church and promises to be the most fruitful methodology by which to interpret the New Testament, if not the entire Bible."

At present scholars engaged in biblical theology investigations find themselves surfeited thanks to new discoveries, to Kittel's *Wörterbuch* and to the writings of Cullmann, Stauffer and Bultmann. Bultmann's position will probably lose ground for it is too closely allied with the contemporary philosophical temper. In the immediate future biblical theology seems to offer three promising areas of research: the biblical view of inspiration; the ecumenical movement; and the idea of the Church.—J. J. C.

Church

281. P. J. ACHTEMEIER, "The Church and the Kingdom of God," *Theology and Life*, 5 (4, '62) 287-298.

This article delineates the nature of the kingdom of God as Jesus announced and enacted it and describes its relationship to the Church. The Church is related to the kingdom because it acknowledges Jesus Christ, the bearer of the kingdom, as its head. Further, the Church which Paul addresses in 1 Cor 1:26 is made up of lowly people who recognize their own need and who possess qualities like those to whom Jesus Himself promised the kingdom. Thus, the Church represents the true condition of all mankind before God and is the place where the kingdom is becoming historical actuality and impinges upon the world, although it does not represent the total reality of the kingdom.—R. L. S.

282. G. BAUM, "Word and Sacrament in the Church," *Thought* 38 (149, '63) 190-200.

There is a perfect and inseparable unity in the Church between the Word which justifies and sanctifies and the sacrament which transforms us in Christ.

283. E. BEST, "The Unity of the Church in the New Testament," *Biblical Theology* 13 (1, '63) 1-9.

Essential to the nature of the Church is its unity which is visible but was not expressed in rigid organization. However, everywhere there was some recognition given to the authority of the apostles. This unity expressed itself in a common worship of the one Lord and in a common gospel preached about Him. Different Christologies might be proposed, but common to all is a belief that God acted in the one Lord Jesus Christ who died for our sins and rose again for us (1 Cor 15:3, 4). There were two sacraments observed everywhere, baptism and the Lord's Supper.

"Yet there is also variety within the unity. Without entering into details there is tremendous truth in the dictum of Streeter that all (Presbyterians, Episcopaleans and Congregationalists) have run and won prizes, i.e. traces of all three types of ecclesiastical system can be found in different places in the one Church."—J. J. C.

284. N. BROX, "Auferstehungsglaube und entstehendes Kirchenbewusstsein im Urchristentum," *Bibel und Leben* 4 (1, '63) 49-62.

Certain characteristics in the concept of the Church were determined by faith in the Resurrection. (1) The theology of the Pauline writings shows that the existence of the Church depends upon the Resurrection. The Church according to Paul consists of those who hope to be raised from the dead because Jesus has risen and who gather together to worship the risen Lord who through

His Spirit is present and active in the Church. All Paul's Christological, soteriological and ecclesiological terms are simple restatements and developments of these themes. Similar views can be found in Matthew and John.

(2) In Luke-Acts the Resurrection kerygma has given a distinct stamp to the form and development of the Church. One can summarize Luke's position as follows. First, bearing of witness to the Resurrection is a function which cannot be repeated by those who have not seen the Lord. Secondly, from this witness to the Resurrection there arose an office, that of the apostle, which also cannot be repeated. Thirdly, Luke sees that besides the age of the OT and that of Christ (the middle of time) there is also the age of the Church which stretches out indefinitely. During this final period the historical continuity of the Church rests essentially not upon a juridical succession in office but upon the transmission of the one Easter gospel. Therefore, through her certitude of the Resurrection tradition the Church knows her origin and consequently develops her structure with its positions and offices of authority.—J. J. C.

285. J. COLLANTES, "Sucesión apostólica y cooptación en el apostolado," *Est Ecl* 38 (144, '63) 83-92.

The Church's idea of apostolic succession became clarified with greater accuracy in the course of time. For, as any living organism, the Church reacts to harmful extraneous germs by a defensive reaction aimed at preserving her well-being. Thus, it is not surprising that at an early period, the one reflected in the Gospels, when temporal and eternal elements seemed quite identified, the problem of apostolic succession was simply not raised. Beginning with the decision to replace Judas (Acts 1:17), temporal contingencies disturbed the apostles' view of a supposedly permanent situation. What ensued was man-to-man replacement (temporal element) and a stabilization of apostolic *diakonia* (permanent element). Even the number twelve was superseded when new apostles received their commission to the apostolate by formal co-optation. The post-apostolic age and the Gnostic crisis shed further light on the Church's growth in self-consciousness.—M. A. F.

286. A. DE BOVIS, "La fondation de l'Église. Institution, Evènement, Mystère," *NouvRevThéol* 85 (1, '63) 3-18; (2, '63) 113-138.

Many Catholic theological manuals view the foundation of the Church chiefly as a juridical act which established her institutional structure. On the other hand, Protestants tend to consider the birth of the Church solely as a mystery of faith and not as a historic fact, as an event of grace rendered always actual by the Holy Spirit and not as an institution given once for all.

In reality both concepts should be retained. The Church is an institution. "As the Father has sent me, I also send you." But Christ's mission is to give life, to illumine all men, to direct them in the ways of the Father. Entrusting to the Twelve the continuance of His own mission, Christ at the same time conferred upon them the authority needed to sanctify, to teach and to govern.

From this fact comes the meaning of the apostles' powers and of the primacy of Peter. Christ's redemptive mission is always actual and is such by the mediation of those who concretely apply it to historical men. Consequently, the authority of the Church should not be limited to the duty of preaching the gospel. Moreover, such a restriction would go contrary to the nature and object of preaching.

The Church, besides being an institution, is also an event, i.e., founded not only in virtue of a decree and in view of juridical structures, but by reason of Christ's being and of His redemptive acts. The Church is the result of the mystery of Christ which includes both the Passion and the Resurrection. This teaching is emphasized by Paul and in less pronounced form is found also in John and the Synoptics. Institution and event are not simply parallel. The two aspects are tied together and intertwined in the Last Supper. For at that moment the foundation of the Church in its full sense came to pass.

Finally, the Church is a sacramental mystery. On the one hand, the actions of Christ which instituted the structure of the Church are salvific signs which produce what they signify. But on the other hand, the constitutive acts performed by Christ at the Last Supper must be perpetuated, and their efficacy must be applied to men throughout history. And Christ who sacramentally founded the Church, also sacramentally continues His work.—G. P.

287. E. HAIBLE, "Die Kirche als Wirklichkeit Christi im Neuen Testament," *TrierTheolZeit* 72 (2, '63) 65-83.

The reality of the Church is manifest in Paul, John and Matthew. Paul sets forth the Church's theological meaning, her cosmic function and her sociological mission. John presents as the foundation of all these Jesus Christ who is the basis for faith in promise and fulfillment, who provides spiritual food including His flesh and blood, and who by His death and the giving of the Spirit makes manifest the invisible God. Matthew has most clearly expressed the reality of Christ's activity in the Church. He has taken Jesus' words as understood by the Church and set them in his own theology. He shows that in baptism the Church continues Jesus' saving work and he portrays her carrying on in her ministers the teaching of the Master.

In brief, the Church is Christ really present and active in our day, and her work has a theological, a cosmological and a sociological aspect which are expressed in word, sacrament and teaching. Only the Church can claim to be the reality of Christ, for in her alone these three functions are valid manifestations of His continuing salvific action and of His participation in our times.—J. J. C.

288. C. JOURNET, "Le temps de l'Église entre l'Annonciation et l'Ascension," *NovVet* 38 (3, '63) 191-215.

The natural and the Mosaic Law prepared the way for the Church, the City of God, into which Christ entered. In heaven the angels celebrated the

mystery of the Incarnation. In Limbo when the Passion was completed, the patriarchs learned of Christ's coming to them and of its meaning. Again, in heaven after the Ascension Christ appeared with His glorified humanity in the triumph of eschatological glory.—J. J. C.

289. E. KÄSEMANN, "Begründet der neutestamentliche Kanon die Einheit der Kirche?" *EvangTheol* 11(1, '51) 13-21 [reprinted in E. Käsemann, *Exegetische Versuche und Besinnungen* (1960) 214-223].

"Is the NT canon the foundation of Church unity?" The answer is a firm negative for the following reasons. (1) The NT does not give a uniform presentation of the kerygma; the Evangelists criticize one another, and each expresses his own dogmatic attitudes in his Gospel. (2) The variety of theological positions held in the early Church was even greater than the variety which we find in the NT itself. Our knowledge of the controversies and "dialogues" that went on in the early Church is fragmentary. That is why the NT is full of unsolved and partly insoluble historical and theological problems. (3) The earliest Christian community partly understood and partly misunderstood Christ; hence there are irreconcilable theological positions within the NT itself. Far from being the foundation of the unity of the Church, therefore, the NT is the source of the multiplicity of sectarian confessions. Each Christian body appeals to the NT and rightly so. However, indifferentism is avoided by appealing to the "discernment of spirits." Certain parts of the NT really "reach" us and bring about the justification of sinners. These texts give us the gospel, with the aid of which we interpret the rest. The gospel is the foundation of the unity of the Church, not the canon. What Paul says about the letter and the Spirit in 2 Cor 3 is applicable to the NT as well as to the OT.—J. F. Bl.

290. H. KÜNG, "Der Frühkatholizismus im Neuen Testament als kontrovers-theologisches Problem," *TheolQuart* 142 (4, '62) 385-424.

Contrary to Harnack, Bultmann has pushed the origins of "Catholicism" back into the NT period itself, thus confronting the Protestant theologians with an awkward problem: how to take the whole NT seriously without becoming a Catholic? E. Käsemann [cf. previous abstract] has given his solution which another Evangelical Tübingen professor, H. Diem, rejects (*Theologie als kirchliche Wissenschaft*, 2nd ed. [1957] 196-208). He condemns Käsemann's introduction of a "canon within the canon"; justification is not to be treated as a hermeneutic principle. To do so is to introduce an element of personal caprice—everything depends on which texts "reach" one. Diem's own position is less logical and less clear. He maintains that one must preach the gospel with confidence in its "self-evidence."

A Catholic finds much to agree with in both positions. Confessional differences arise because theologians make a selection (in Greek a *hairesis*) within the NT and so refuse catholicity. The canon is therefore the occasion of disunity, but not its cause. It is selectiveness that destroys the unity of the Church. This

may be overt (as with Käsemann) or covert (as with Diem). Both have in common one a priori restriction: in exegesis no road is to be followed which leads to Rome. But what are the Evangelicals to do if all roads in the Scripture lead to Rome?

However, Catholics must not be too quick to rejoice over this situation. We too should have a free and open attitude to the whole NT. Totalitarian supervision makes it impossible. So for a hundred years Evangelical scholars have had Catholic exegesis at the end of a towrope. Catholic ecclesiology has not done justice to the charismatic features of the Pauline churches; it has been reduced to a "hierarchology." The task for Catholic exegesis is to take the *whole* of the NT seriously. The early Church gave proof of its catholicity by including the writings of Paul; it exercised discernment of spirits in forming the canon. Theologians today must not try to exercise a higher discernment. The way to unity is this: Catholic theology must study the NT with Evangelical concentration, and Evangelical theology must study it with catholic open-mindedness.—J. F. Bl.

291. R. P. MCBRIEN, "The Church as the Servant of God," *ClerRev* 48 (7, '63) 403-416.

"Oscar Cullmann has established the central importance of the *ebed Yahweh* title in the New Testament. In so doing, he has appealed for greater attention to be given to the task of formulating and developing a serious *ebed* Christology. I have accepted Cullmann's position and have attempted, very schematically and superficially to be sure, to transpose his argumentation from the realm of Christology to that of Ecclesiology. If a Christology that lacks the *ebed* element is an inadequate Christology, so too an Ecclesiology that deals scantily with the *ebed* Church is inadequate. I have attempted further to establish that the implications of an *ebed* Ecclesiology, again formulated in very summary fashion, spring from the theology of the *ebed Yahweh* and are not simply opinions which rest on social and procedural considerations."

292. J. F. NIELEN, "Macht und Ohnmacht des Christen. Ein Beitrag zur ntl. Auffassung der Kirche," *Bibel und Leben* 4 (1, '63) 1-19.

Already possessing the Lord and yet awaiting Him, the Church proclaims the gift of God. She is conscious of the glory of the Lord and preaches the riches of the kingdom of God which began with the appearance of Christ and which will be brought to completion at His parousia. The Church is living between the first coming of the Lord in the flesh and His Second Coming in glory when He will bring all things to fulfillment and restore creation to its original beauty which was based upon its union with God.—J. J. C.

293. J. S. RUEF, "The Role of Tradition in the Church," *AnglTheolRev* 45 (2, '63) 158-165.

For Jesus tradition was the written and oral traditions of Judaism, in essence the recital of the saving acts of God. In Acts and in 1 Corinthians we

see that the early Christian tradition, as C. H. Dodd has shown, was a further proclamation of God's saving acts now specifically identified as the fulfillment of God's promises in Jesus. The first Christians shared the cult and the Scriptures of Judaism, and both traditions were basically theocentric.

The admission of increasing numbers of Gentiles and the fall of the Temple both caused the break between Christianity and Judaism. Suddenly Christians needed an identity and tradition of their own. The result was the "Church" with its own worship and ministry, and the Gospels, the written form of the Church's tradition. Now tradition had become Christocentric. But although the focus of tradition had to be changed, the new community continued to identify itself as the people of God, part of God's plan of salvation. Modern ecumenical discussions would do well to encourage a common conviction of identity among Christians to which we could adapt our traditions just as in a new situation the early Church adapted theirs.—J. C. H.

294. J. SALAVERRI, "Christus und das kirchliche Amt," *MünchTheolZeit* 13 (4, '62) 280-296.

The article asks what Augustine, Thomas and Pius XII would say about three points made by O. Linton in *Kirche und Amt im Neuen Testament* (1951). Linton holds that according to the NT, office in the Church (1) embraces a sharing in the service and authority of Christ; (2) is conditioned by its harmony with Christ and the Holy Spirit; (3) includes the service of the brethren.—J. J. C.

295. D. M. STANLEY, "Reflections on the Church in the New Testament," *CathBibQuart* 25 (3, '63) 387-400.

The various NT writings are treated under the aspect of the testimony of the Church to Christ, since the personal nature of testimony inevitably reveals much of the "character" of the witness. The answers to two questions are principally sought: (1) how can the Church be related to Jesus' manifest intentions during His public life of founding such an institution? (2) what significance did the NT Church see in the period of time between our Lord's first and second comings? The method followed is to trace the evolution in the growth of the Church's consciousness of herself and her mission by an examination of certain NT books, namely, Acts, the Pauline letters, Matthew and the Johannine writings. In the first phase, the Church receives at Pentecost a first insight into the essential Christian doctrines and into the meaning of the sacraments. From Jerusalem to Antioch, she develops a deeper realization of her universalist mission. In the next stage, reflected by the letters of Paul, the Church appears first as the "Church of the parousia" (1, 2 Thessalonians, Philippians), then as "Christ's Body" (1, 2 Corinthians, Galatians, Romans), and finally as the "Body of the Second Adam" (Colossians, Ephesians). Matthew's Gospel presents the Church as the means of preserving in history

the presence of Christ as Emmanuel. In the writings of John (Apocalypse, 1 John, Gospel), the Church develops as the "Church of the Incarnation." This brief review makes it clear that the growth in awareness of her own character and mission by the Church goes hand in hand with her increased comprehension of the mystery of Christ and His work.—D. M. S. (Author).

296. D. T. STROTMANN, "Les coryphées Pierre et Paul et les autres apôtres," *Irénikon* 36 (2, '63) 164-176.

Not only the liturgy but also the economy of salvation itself makes clear the proper theological import of the sacred duumvirate of Peter and Paul as the foundation of the apostles and of all the faithful. Without minimizing the eminent position of Peter among the apostles, the juxtaposition of the two coryphaei better expresses a form of government which is charismatic rather than directly juridical, a fullness of direction which is more a chorus of bishops of the universal Church than a "papal Church."—J. J. C.

297. T. F. TORRANCE, "The Foundation of the Church," *ScotJournTheol* 16 (2, '63) 113-131.

There are three stages in the life of the Church. The first was in the OT preparation, the second in the life and death and Resurrection of Jesus, the third will be in His coming to judge and renew creation.

In the OT, Israel was called to be the people of God, to be the Servant of the Lord, the one people set apart for vicarious mission in the redemption of the many. In the Messianic era, the new birth and foundation of the Church has two phases, one leading up to the Crucifixion, the other resulting from the Resurrection. The Church was rooted in the person and ministry of the historical Jesus. In His death and Resurrection He brought the old economy of God's household to an end and inaugurated a new economy through union with Himself in His risen body.

After the Resurrection Christ breathed upon the apostles and then poured out the fullness of the Spirit upon the whole Church, and so the Body prepared for Christ arose and lived. It is true that Jesus and His disciples formed one Messianic Body, but His place in it was as Mediator and head and king, and their place was as the redeemed people, as members and servants.

The supreme importance of the apostles lies in the fact that they were chosen and trained instruments, endowed with the Spirit, to pass on the self-witness of Jesus (in word and act) translated into witness to Him by men in history, for men in history. The power and authority of the apostles' witness do not lie in the apostles themselves but in the self-witness of Christ which through the power of the Spirit operates in the apostolic witness to Him as Savior and Lord. The structure, therefore, of the Church in history cannot be separated from the self-revelation of Christ through the apostles.—J. J. C.

298. *VerbCaro* 17 (67, '63) contains the following documents which were presented as reports to the Fourth World Conference on Faith and Order, held at Montreal, July 12-26, 1963.

"Le Christ et l'Église. Rapport de la section nord-américaine," 242-277.

"Le Christ et l'Église. Rapport de la section européenne," 279-312.

"L'institutionnalisme," 313-352.

299. J.-J. VON ALLMEN, "Est-il légitime de consacrer des femmes au ministère pastoral?" *VerbCaro* 17 (65, '63) 5-28.

The pastoral ministry is that grace which Christ intended for and instituted in His Church whereby a believer, in imitation of the apostles, is called to act in the name of Christ the prophet, the sacrificer, the king. A pastor is thus minister of the word of God, of the sacraments and of Church discipline. Through the power of the Holy Spirit called down upon him at his consecration, he legitimately exercises a public service. Three reasons indicate why it is not legitimate to consecrate women to this pastoral ministry. (1) An ecclesiastical reason. Such an action confuses the apostolic ministry instituted by Christ and the universal ministry of the baptized. (2) An anthropologico-eschatological reason. Granted the role of women in the NT is lofty and highly revered, still Christ never called them to a ministerial role of preaching, baptizing, etc. For a woman could never be a public and authorized representative of Christ. (3) An ecumenical reason. Is it not unwise in a period when the ecclesiological problem is current to make a doctrinal or disciplinary decision which would be contested by churches of the same sect or of other confessions? Finally, denying women the right to pastoral ministry does not mean denying them the right to function as deaconesses.—M. A. F.

300. E. WANGERMANN, "Women in the Church," *LifeSpir* 17 (201, '63) 457-482.

A study of the pertinent biblical texts and especially of our Lord's attitude toward women, which was revolutionary for that time, should bring theologians to take a new look at the traditional arguments about the place of women in the hierarchy of being.

Church, cf. §§ 8-203; 8-215; 8-216; 8-236; 8-245; 8-251; 8-263; 8-273; 8-325; 8-333.

Varia

301. ANON., "A Study on 'Intercessory Prayers for the Benefit of the Souls of the Dead' Provided by the Joint Theological Faculties of the Lutheran Church—Missouri Synod," *ConcTheolMon* 34 (6, '63) 359-361.

"Aside from the prayers of thanksgiving for divine blessings bestowed on the deceased and the petitions for the peaceful rest of the body in the grave and

a joyful resurrection, the Synod's *Liturgy* and *Agenda* contain no other intercessory prayers for the dead. Nor does Holy Scripture, the final authority of our church in matters of doctrine, contain commands, promises, and certain examples of prayers for the dead."

302. P. BEAUCHAMP, "Sagesse biblique et intelligence," *Christus* 10 (38, '63) 178-194.

The study, which is chiefly based upon the OT, leads up to the concept of salvation in the NT and the wisdom of God in the mystery of the Cross.

303. J. L. BLAIR, "The Relation of the Incarnation to the Atonement," *Scot JournTheol* 16 (1, '63) 68-77.

Christ's Incarnation and atonement must be starting points for the NT interpretation of the cross. Different aspects of Christ's death are described: as sacrifice, penalty, ransom, victory and reconciliation, all distinctive features to be unified in one doctrine of the atonement. The Atonement is "the Person at the work of reconciling man to God," and this atonement is manifest in Jesus' Baptism, His obedience to the Father's will, His Passion and glorification and his eternal intercession for us.—M. A. F.

304. A. CHARBEL, "Introdução à Liturgia Sacrificial da Antiga e da Nova Aliança," *RevCultTeol* 2 (1, '62) 41-52.

A brief commentary on the pertinent texts in the OT and the NT.

305. H. G. COINER, "The Secret of God's Plan: Guidelines for a Theology of Stewardship," *ConcTheolMon* 34 (5, '63) 261-277.

God has gratuitously redeemed us just as he chose the Israelites of yore. Those redeemed in and through Christ are the true *laos theou*, the living body of Christ on earth, the Church. It finds its life and true meaning when it is reconciled people reconciling people. This is its stewardship, which is basically proclamation that God has redeemed the world. This proclamation is made by members both as individuals and corporately in all phases of life. It shows that now creation can only be considered in the light of the redemption.—J. O'R.

306. R. GANTOY, "Le thème biblique de la conversion," *Paroisse et Liturgie* 45 (4, '63) 297-305.

The biblical theme of conversion embraces the entire mystery of salvation in all its phases—in heaven in God's eternal purpose, on earth in salvation history which is realized in Christ, continued in the life of the Church and fulfilled in the eschatological consummation.

307. W. HARRELSON, "The Biblical Understanding of Spirituality," *EcumRev* 15 (3, '63) 252-263.

"Biblical spirituality is a unique phenomenon in the history of man's religions. It is a this-worldly life of faith and obedience that at the same time draws

its strength from him who brought the New Age into the Old, who never leaves us content with the quality of our spirituality, but will not let us despair over our failures. For he—the risen Lord, the Comforter, the friend and lover of all—forgives, heals, warns, encourages, and makes new. He gives us our lives—new and fresh every day—and assures us that in life and in death we are his.”

308. H. B. KOSSEN, “De doop van de messiaanse gemeente” [Baptism in the Messianic Community], *NedTheolTijd* 17 (1, '62) 1-20.

There are many points of contact between the baptism of proselytes and Christian baptism, both in the ceremonies and their significance. The essential difference, however, is this: by the Christian rite man entered into a relation with Jesus Christ through “baptism in the name of Jesus.” In the Epistles of Paul, baptism’s Christological import found its clearest expression. The Lord by His death passed beyond the reach of the empire of sin. Once and for all He accomplished this act for all men. This passage through the empire of death is re-enacted in the individual who consequently would wish to put his life at the service of Christ. Baptism is conferred upon a man who believes.

Therefore, baptism is a strictly personal affair, never intended for people under age. The baptism of children lacks any biblical foundation. Several arguments to the contrary are refuted. Neither a comparison with circumcision, nor analogy to the baptism of proselytes are valid. The exegesis of 1 Cor 7:14 makes clear that children were not baptized in Paul’s day. Nor can we conclude from 1 Cor 1:16 (“I did baptize also the household of Stephanas”) that children under age were included.—W. B.

309. R. LATOURELLE, “Révélation, Histoire et Incarnation,” *Gregorianum* 44 (2, '63) 225-262.

Seen in its relationships with history and the Incarnation, Christian revelation begins to take on meaning. For, through history and assuming flesh, the Word of God penetrated humanity gradually illuminating and saving men. This mystery of the transcendent God’s condescension centers about God’s approaching mankind in order that man might approach God.—M. A. F.

310. L. LEGRAND, “Celibacy: death and sacrifice,” *TheolDig* 11 (2, '63) 114-118.

Digest of two articles in *Scripture* 14 (24, '62) 1-12; (27, '62) 65-75 [cf. §§ 6-754, 7-298].

311. L. LOCHET, “Pénitence et vie apostolique,” *Christus* 10 (39, '63) 368-385.

In redeeming mankind Christ has suffered and died for all men, and He has called His apostles to follow Him and to share in that suffering. Paul in particular has described in detail the hardships connected with the apostolic mission (1 Cor 4:11-13). He realizes vividly that of himself he can do nothing but that all his strength comes from God (2 Cor 12:10). Yet in the midst of these sufferings there is joy because all the trials are for the benefit of the members of the Church.—J. J. C.

312. M. A. MACCONAILL, "A Class-Logic for Original Sin," *IrTheolQuart* 30 (2, '63) 172-174.

The essence of this fundamental theological idea is here translated into the language of mathematical logic.

313. C. L. MITTON, "Citizens of Two Worlds: The New Testament," *Exp Times* 74 (10, '63) 292-295; (11, '63) 336-339.

Through a variety of words and phrases the NT describes another life beyond the present earthly one as the real home of Christians. There Christ has entered by His Resurrection and there He will bring us after the journey of this life. But it would be untrue to NT teaching to infer that the Christian must think only of the life beyond and despise the present world, for the NT teaches that the new world has burst in upon the present world, is in fact partly present through the coming of Christ. The Christian's "anticipation" of the life of heaven is also variously described in the NT: the kingdom of God, eternal life, salvation, the gift of the Spirit. The "world to come" is "proleptically present as well as confidently promised hereafter."

The in-breaking of the life of the other world into this implies both an indicative of privilege (e.g., Phil 3:20) and an imperative of responsibility epitomized in the obligation of Christian love. Acceptance of the gospel involves a "social responsibility" with practical applications in social and political life.—G. W. M.

314. G. W. PETERS, "The Meaning of Conversion," *BibSac* 120 (479, '63) 234-242.

The theological usage of the word has suffered serious limitations, and psychological studies of "conversions" have thoroughly humanized the term. Theology needs to rediscover the biblical significance of the world which expresses a great truth and describes an experience which is of God, by God and unto God.—J. J. C.

315. C. A. POIRIER, "The Sacrament of Baptism and the Word," *CanJourn Theol* 9 (2, '63) 75-81.

Baptism is essentially the expression of faith and conversion which are the work of God's word proclaimed by His messenger. The need of faith and conversion is preached by Jesus in the Gospels (Mk 1:14 f.) and by Peter in Acts (2:38). This word of preaching is not something distinct from baptism. Rather the latter forms part of the glad tidings. For it is God's love and kindness which produce faith and touch the heart of man, and the sacrament of baptism is a sign of God's mercy effecting man's salvation. This understanding of baptism as a sacrament of faith and conversion was not in any way modified by the temporary institution of the catechumenate which introduced an extended period of preparation for admission to the Church. Finally, by this sacrament one becomes related to other members of the Church, and the baptism of infants is not a denial of the intimate link between faith, conversion and baptism.—J. J. C.

316. F. REFOULE, "Immortalité de l'âme et résurrection de la chair," *RevHist Rel* 163 (1, '63) 11-52.

Any doctrine which holds the immortality of the soul is often classified as Platonic, and this frequently without taking into account the context or the principles from which this doctrine has been derived. On the other hand, the contrary teaching is termed Semitic, even though it is deduced from Aristotelian or Stoic principles. For that reason some fail to grasp the newness of the Christian faith and its true originality. Too often Protestant theologians, even O. Cullmann in his *L'Immortalité de l'âme ou résurrection des morts?* (1956) [cf. § 5-618r], present as perfect dilemmas immortality or resurrection, Greek or Semitic anthropology.

As this article has demonstrated, the theologians of the first five centuries in their controversies strove to rise above these alleged dilemmas. The Fathers sought to work out an anthropology that would take full account of what was distinctive in the Christian faith. It is to be feared that C. Tresmontant's *La Métaphysique du christianisme et la naissance de la philosophie chrétienne* (1961), though correct in general, may lead some to conjure up new antitheses which have no foundation.—J. J. C.

317. R. SCHNACKENBURG, "Der Mensch vor Gott. Zum Menschenbild der Bibel," *Bibel und Leben* 4 (2, '63) 79-95.

In the biblical paradox one achieves true manhood only by the sacrifice of self and by complete surrender to God. Scripture proposes two principles of special pertinence for our generation—the total concept of man, and the idea of man and history.

(1) The total concept of man. Genesis portrays Adam as naming the various animals and thus in a sense sharing the creative action of God. The formation from the slime of the earth shows that God created the entire man and therefore no reason exists for belittling or despising the body. Man, however, is not only an individual; he is also a member of society, and the concept of a corporate personality is strongly emphasized both in the OT and in the NT.

(2) Man in history. Only with the Fall can man's history be said to begin, but the darkness of this history is illumined by the mercy and the promises of God. When He came, Jesus proclaimed the eschatological event but at the same time called men to a historical decision. Man's duty is not to flee from the world but rather to find his highest dignity and greatest strength in the very involvement with the happenings of daily life.

(3) Man and salvation. Secular thinkers insist that man should realize all his potentialities, but only religious persons understand that our hearts are made for God and that human nature is destined to union with Him not only in life but also in death. It is true that a clear idea of the future life emerged late in the OT times, but our Lord assumes that the just live with God (Mk 12:24-27). The question, immortality of the soul or resurrection of the body, is a false dilemma because salvation in its final fulfillment means that the whole man, body and soul, will be with the Lord.

The danger for our time is that men may lose themselves in their work and their recreation and the anonymity of the crowd and finally lose their very personality. Actually man can find his true self only by standing before God the Father, by being dead in Christ and risen with Him to walk in the newness of life.—J. J. C.

318. H. TARKOWSKA, "Deus caritas est," *RuchBibLit* 16 (2-3, '63) 134-142.
319. *VieSpir* 108 (492, '63) contains the following articles on the Christian meaning of death:
 - P. ROUILLARD, "Du baptême à la mort," 253-263.
 - C.-J. GEFFRÉ, "La mort comme nécessité et comme liberté," 264-280.
 - A. DANET AND F. BOURDEAU, "Faut-il prêcher la crainte de la mort?" 281-297.
 - J.-H. NICHOLAS, "A la jonction du temps et de l'éternité," 298-311.
 - D. BARTHÉLEMY, "Du sang à boire," 339-357.
320. *VieSpir* 108 (493, '63) contains the following articles on the Resurrection:
 - C.-J. GEFFRÉ, "La résurrection ou la victoire de l'esprit," 377-394.
 - Y.-B. TRÉMEL, "A l'image du dernier Adam," 395-406.
 - C. DUQUOC, "Le seigneurie du Christ," 407-419.
 - S. J. D'A., "La résurrection et la vie éternelle (II)," 420-443.
 - D. BARTHÉLEMY, "Le souffle du Dieu vivant," 444-461.
321. *VieSpir* 108 (494, '63) contains the following article on the Resurrection:
 - S. J. D'A., "La résurrection et la vie éternelle (III)," 572-595.
322. *VieSpir* 109 (496, '63) devotes the entire issue to a discussion of widowhood. The following parts can be of interest for NT readers:
 - "Les portes de la mort," 11-24.
 - "Le retour du Christ et la vie future," 27-60.
 - "Le purgatoire," 61-90.
 - "Le jugement," 91-110.
 - "Le ciel," 111-182.
 - "L'enfer," 183-196.
 - "La mort," 197-240.

EARLY CHURCH

323. H. CHADWICK, "The Ring of a Musical Bishop of Ephesus?" *ExpTimes* 74 (7, '63) 213-214.

The suggestion of J. Forster [cf. § 7-925] that the Polycrates with a harp on his signet ring mentioned by Clement of Alexandria *Paidagogos* III,11 is the 2nd-century bishop of Ephesus, is unfortunately mistaken. Not only is it

improbable that bishops wore rings that early, but the Polycrates in question is the 7th-century B.C. tyrant of Samos whose ring was mentioned by Herodotus.—G. W. M.

324. I.-H. DALMAIS, "L'insurrection de Bar Kokhéba et la disparition de l'église judéo-chrétienne de Jérusalem," *BibTerreSainte* 58 ('63) 18.

The revolt of Bar Cocheba put an end to orthodox Jewish Christianity. What could be saved was preserved in the Syrian, especially the Chaldean, churches.—J. J. C.

325. S. E. DONLON, "The Monarchical Episcopate. Its Emergence and Significance," *Chicago Studies* 2 (1, '63) 59-74.

The article discusses several aspects of the problem of the emergence of the episcopate and describes the role of the early bishops in the light of views proposed by J. Colson, *Les fonctions ecclésiales aux deux premiers siècles* (1956).

326. W. FOERSTER, "Das System des Basilides," *NTStud* 9 (3, '63) 233-255.

The original Gnostic system of Basilides can only be recovered from a study of the account given by Hippolytus and a comparison with the fragments preserved by Clement of Alexandria. The accounts of Irenaeus and others show this very original system on the way of being modified by followers of Basilides through contact with more usual forms of Gnosticism.—G. W. M.

327. R. M. GRANT, "Scripture and Tradition in St. Ignatius of Antioch," *Cath BibQuart* 25 (3, '63) 322-335.

Ignatius knew many NT books, e.g., the Pauline Epistles and the Gospels of Matthew and John, but he "had not classified them either as scripture or not-scripture." The evidence for tradition in his letters is found in creedal summaries, in imaginative expansions of Gospel pericopes, and in some of his basic ideas about episcopal and sacramental unity and martyrdom. In treating episcopacy, sacramental unity and martyrdom, he has each time taken an apostolic theme and expressed it in terminology related to Jewish thought. That his ideas are traditional and not his own creation can be proved thus. He was no Judaizer or sympathizer with Judaism. "Had he known that the context of his ideas was Jewish he could hardly have accepted it, in view of the danger of Judaism as set forth in his letters!" What makes these traditional and simply Christian ideas look unique or even unchristian is the author's vigorous style. "The fact that he could write exciting prose, however, should not force us to regard him as alien to Christianity."

For Ignatius, "because of his early date, there is practically no difference between scripture and tradition. Indeed, it might be more accurate to say that in the one case where the question seems to come up, Ignatius favors tradi-

tion over scripture (Philad 8,2). Best of all, perhaps, would be to say that in his time the question had not been raised in any sense known to modern theologians."—J. J. C.

328. E. HILGERT, "The Jubilees Calendar and the Origin of Sunday Observance," *Andrews University Seminary Studies* 1 ('63) 44-51.

"In certain areas of sectarian Judaism, notably that represented in *Jubilees* and the Dead Sea Scrolls, a predilection for Wednesday, Friday, and Sunday and attitudes toward the commemoration of events on specific days of the week seem to have been such that the weekly memorial of the Resurrection on Sunday could have arisen as a psychologically natural development. In this indirect sense we can agree with Jaubert when she speaks of the Christian Sunday as being 'rooted in the (or an) ancient priestly calendar.' On the other hand Rordorf seems to be clearly in the right when he maintains that the true *origin* of the Christian Sunday is to be found in Christianity and not in sectarian Judaism."

329. A. F. J. KLIJN, "The Apocryphal Correspondence Between Paul and the Corinthians," *VigChrist* 17 (1, '63) 2-23.

Bodmer Papyrus X, published in 1959, gives us the first Greek version of the three-part correspondence already known in Latin, Armenian and Coptic. This Greek text, however, contains only parts one and three which are letters to and from Paul, part two being a story about the bearers of the first letter and Paul's reception of it while in prison. The combination of a new version and absence of part two reopens the study of the text and of the integrity of the correspondence.

The MS evidence varies as to the content of the correspondence and raises the question whether parts one and three form an independent writing which was added to the Acts of Paul at a later date. An examination of the data supports this thesis. A thematic study reveals that the opponents referred to in part one reflect a heretical tendency in the early Church which is generally associated with Asia Minor (cf. Ignatius' opponents), but not yet so doctrinally fixed as to fit any known Gnostic system. Textually, the Greek version supports the earlier view that the original text was in Greek. The Greek and Coptic versions usually preserve the best form of a relatively stable text.—N. R. P.

330. J. LICHT, "Taxo, or the Apocalyptic Doctrine of Vengeance," *JournJew Stud* 12 (3-4, '61) 95-103.

In relating the words and deeds of the unique figure of Taxo, the author of the *Assumption of Moses* advocates martyrdom as a necessary act because it fits into the preordained plan of God and because it will ensure salvation. Acts of martyrdom were in fact undertaken during the period when the book was written, approximately 200 B.C.—A.D. 68. The work thus provides an explicit statement of the practical doctrine which might have motivated these

martyrs. Note also that this doctrine is stated in an apocalyptic book, in strict apocalyptic form, a fact which emphasizes the social significance of apocalyptic theory.

The interpretation here proposed is related to the theory of the date and composition of the book in the following manner. It is suggested that an earlier work was revised by a later post-Herodian writer who interpolated chaps. 6 and 7 which describe the Herodian persecutions and the evils of the last, i.e., the reviser's generation.—J. J. C.

331. J. MUNCK, "The New Testament and Gnosticism," *StudTheol* 15 (2, '61) 181-195.

A study of Gnosticism must begin with the recognition that today this term has no generally accepted scientific definition. Also, some of the principal recent works on the subject have proved unsatisfactory. Such are R. Bultmann's interpretation of the redeemer myth as the key to the Fourth Gospel, H. Jonas' *Die mythologische Gnosis* (1934) and W. Schmithals' *Die Gnosis in Korinth* (1956).

Much modern historical research is inspired by existential philosophy, but a research so inspired is undemocratic because it interprets the ancient writer's mind in terms of "our modern culture," and because the investigator's sympathy lies with the heretics instead of with the Church. This method, furthermore, begins with a *Vorverständnis* or set of assumptions and thus already contains the results which it can attain. "The deep conviction of having found the basic theme of existence in Heidegger's philosophy has the unfortunate effect of making it impossible, in carrying out historical research, to escape from a philosophical timelessness that makes existence philosophically correct, but at the same time unhistorical."

One should admit that there were probably several forms of Gnosticism, and perhaps preferably use the term syncretism to describe the movements which arose in the second century. The present state of the question calls for a clear definition of Gnosticism and for a sound historical method of evaluating the pertinent texts.—J. J. C.

332. L. M. PERETTO, "Cristo e la Vergine nel Vangelo arabo di Giovanni," *Marianum* 25 (1-2, '63) 99-138.

This apocryphal Gospel, first published in 1957, was probably originally written in Syriac in the 7/8 century and translated into Arabic not later than the 12th century. It contains 57 chapters on the life of Jesus, Mary and Joseph in which the principal part portrays Jesus as a miracle worker. There is very little reference to the OT or to events after the Ascension. Regarding Mary, there is mention of her election, of her virginity, of her maternity, and of her efficacious intervention with her son, Jesus. Sometimes Mary is called mother of light.—J. J. C.

333. J. F. PETER, "The Ministry in the Early Church as Seen by John Calvin," *EvangQuart* 35 (2, '63) 68-78; 35 (3, '63) 133-143.

A careful study of the evidence shows that Calvin's understanding of the NT ministry was both theologically sound and in accordance with the belief and practice of the early Christians.

334. J. R. PORTER, "The Israel of God," *ChurchQuartRev* 164 (351, '63) 138-147.

How far is the present-day distinction between Church and state justified by the authority of the Bible? The evidence suggests that the early Christians considered themselves a social organization, a state as well as a Church. They sought to be a self-sufficient society in which every activity was regarded as a direct vocation from God, and no distinction was made between religious and secular functions.

In such a society who has the authority to speak for the whole community? The truth would seem to be that any Christian may sometimes speak the prophetic word. His words are to be judged by the tradition of the faith, which acts in the worship, the teaching, the preaching, the scholarship, the works of charity, and the endless other functions of the whole community.

In this divine society each vocation needs all the others to reach the common goal and every vocation may serve to build and save the people of God.—J. P. H.

335. W. RORDORF, "Zum Ursprung des Osterfestes am Sonntag," *TheolZeit* 18 (3, '62) 167-189.

The Western Church had the custom of celebrating the Easter vigil always on a Saturday night. But there is no direct testimony in support of this tradition before the second century.

An examination of a vigil celebrated by the Jewish sect of the Therapeutae, of the Syrian *Didascalia Apostolorum*, of Acts 12:3 ff. and of other sources, reveals the following probabilities. The Jewish week of the unleavened bread, which Acts 12 suggests ended on the Passover, corresponds to the Christian fast observed during Holy Week. Furthermore, the crossing of the Red Sea was commemorated in a Jewish tradition by a vigil which concluded the time of unleavened bread, began the fifty days of Pentecost, and fell on Saturday night. This corresponds to the Christian Easter vigil.—Ri. J. D.

336. W. SMEREKA, "Najstarsza legenda o Matce Bożej (Quaenam sit antiquissima fabula 'ut aiunt legendaria' de Deipara)," *RuchBibLit* 16 (1, '63) 29-36.

337. C. I. K. STORY, "Justin's Apology I. 62-64: Its Importance for the Author's Treatment of Christian Baptism," *VigChrist* 16 (3-4, '62) 172-178.

Justin's exposition of the sacraments of baptism and of the Lord's Supper (*Apology*, I, 61-67) shows two emphases. "First, baptism is based on the au-

thority of the triune God who claims the new believers as His own. And second, baptism initiates in these believers an enlightenment and a new knowledge of God of whom they continue to learn by means of the apostolic tradition (cf. 61:9, 12). With respect to the first emphasis, I. 62-64 affirms that it was the triune God who was active in ancient times, that the Jews rejected His authority, and that the pagans grossly perverted it. As for the second emphasis, in contrast to the continued learning process that begins at the baptism of Christians, I. 62-64 asserts that Jews rejected knowledge and eventually rejected even Jesus whom God sent (63:10), while pagans, though they knew the Creator God, perverted His Word and activity and turned to their own counterfeit works (62:1; 64:1 ff.)."

338. P. SZEFLER, "Apokryfy o Męce i Zmartwychwstaniu Chrystusa Pana. Quelques apocryphes sur la Passion et la Résurrection de Jésus-Christ," *Rocznik Teologiczny* 9 (4, '62) 75-105.

The *Gospel of Peter* (second century) is strongly docetic and anti-Jewish. The *Acts of Peter* (fourth century) may contain some truly historical details of Jesus' Passion and Resurrection.

339. A. VÖÖBUS, "Neues Licht zur Frage der Originalsprache der Oden Salomos," *Muséon* 75 (3-4, '62) 275-290.

A strong minority case has been built up in the past, by the author and others, for regarding the Syriac as the original language of the *Odes of Solomon* and the supposed Greek as a translation. Now the appearance of the Greek of Ode 11 in Papyrus Bodmer XI provides an opportunity to re-examine the question. A number of passages are here compared in Syriac and Greek which present very strong evidence that the Greek is merely a translation (and sometimes a mistranslation) of the Syriac original.—G. W. M.

340. Y. YADIN, "De nouveaux documents sur la révolte de Bar Kokhéba," *Bibliothèque de la Sainte Bible* 58 ('63) 6-8; 13-17.

A report on some of the artifacts and documents of the Bar Cocheba period found in the 1961 expedition to the Nahal Hever south of Engaddi. Among the documents of historical and linguistic importance three Hebrew lease contracts and an Aramaic bill of sale are mentioned. In all, 36 other documents in Greek, Aramaic and Nabataean are reported. In one group of legal documents, those of the first year of the revolt were in Aramaic, those of the second and third year were in Hebrew, which suggests that, once the government was firmly established, Hebrew became the obligatory official language.—R. J. C.

Nag Hammadi MSS

341. Y. JANSSENS, "L'Évangile selon Thomas et son caractère gnostique," *Muséon* 75 (3-4, '62) 301-325.

At least in the beginning the *Gospel of Thomas* follows a plan based on expounding the nature of Gnosis. Five divisions of the work may be distinguished:

(1) what Gnosis is, Sayings 1-9; (2) the person of the Revealer, 12-17; (3) directives to the disciples, 18-38; (4) anti-Jewish polemic, 39-53; (5) various other texts, purely Gnostic or adapted from canonical sources, which do not fit into the scheme. Several points of contact with Heracleon and the *Gospel of Truth* reveal a common background.—G. W. M.

342. R. McL. WILSON, "The New Testament in the Nag Hammadi Gospel of Philip," *NTStud* 9 (3, '63) 291-294.

The numerous NT references of the *Gospel of Philip* range widely in manner from explicit quotations to echoes, and in content from the Gospels (especially Matthew and John) to the Pauline and other Epistles (especially Romans, 1-2 Corinthians, Galatians, Philippians, Hebrews, 1 Peter, 1 John). Some of them are passages used in other Valentinian literature but not always in the same sense. Though he cites NT themes and regards himself as a Christian, the author shows no deep penetration of Christian thought. The citations of Mt 9:15 and 23:28 may be of interest for textual criticism. Finally, an apparent belief in the resurrection of the body in *Philip* leads us to modify the usual judgment that Gnostics were Docetic.—G. W. M.

343. R. McL. WILSON, "A Note on the Gospel of Truth (33. 8-9)," *NTStud* 9 (3, '63) 295-298.

Gospel of Truth 33:8-9 is a crux for translators because of its uncertain use of the verb *tōkēm*, which means literally "to pluck, draw." On the basis of a passage of Irenaeus about the Marcosians (*Adv. Haer.* I,7,5), in which Sophia draws up (*anaspaō*) the Gnostic into the bridal chamber, it is proposed that *tōkēm* is the equivalent of *anaspaō* and that 33:8-9 should be rendered: "You are the wisdom (or understanding) that is drawn up." The "exhortations to missionary zeal" in the preceding lines (surprising in a Gnostic work) are explained by the need to perfect the seed and hasten the process of release from the world (parallel in *Poimandres* 26). If correct, this suggestion supports the Valentinian origin of the *Gospel of Truth*.—G. W. M.

344. J.-E. MÉNARD, "La sentence 53 de l'Évangile selon Philippe," *StudMont Reg* 6 (2, '63) 149-152.

It was the Syrian milieu in which the great Gnostic movements of the 2nd and 3rd century developed. And logion 53 of the *Gospel of Philip* confirms this thesis. Christ upon the cross separated the higher from the lower world, the pleroma from the empty and unworthy material world. For that reason the Eucharist should be reserved for the perfect who alone can give thanks to the Father through Jesus.

The *Gospel of Philip* presents the Valentinian teaching of the separation of the perfect from the rest of men, a doctrine which is enriched by an allusion to the Jacobite liturgy. And logion 53 shows the influence which the Syrian milieu was able to exercise on Gnostic writings such as those of the library of Nag Hammadi.—J. J. C.

345. E. F. OSBORN, "The Gospel of Truth," *AusBibRev* 10 (1-4, '62) 32-41.

An analysis of the writing proves that it is a real gospel, for it brings good news to those under the power of error. The new document is a theological development from the Fourth Gospel, uses most of its leading ideas especially the prologue, omits certain important ideas and develops certain unimportant ones. In this matter Irenaeus' testimony is valuable, since he shows knowledge of Valentinus and of the *Gospel of Truth*.—J. J. C.

346. H. QUECKE, "Eine missbräuchliche Verwendung des Qualitativs im Koptischen," *Muséon* 75 (3-4, '62) 291-300.

The irregular use of the qualitative in place of the infinitive after *šrp-* results from a mechanical translation process, the Greek being a verb compounded with *pro* and normally requiring a qualitative in translation into Coptic. Usually the translator would simply omit the *pro* in this situation or otherwise paraphrase. This erroneous rendering occurs in *Gospel of Truth* 39:31 f. This isolated occurrence does not prove, however, that the work was translated from Greek into Coptic; it would have been possible for a bilingual author writing originally in Coptic.—G. W. M.

347. G. QUISPTEL, "Der Heliand und das Thomasevangelium," *VigChrist* 16 (3-4, '62) 121-151.

A careful comparison shows that the *Heliand* is based upon a very distinctive and ancient text of the *Diatessaron* whose variants are shared by the *Gospel of Thomas*. Although a Germanist may judge differently about this or that parallel, yet the resemblances are so numerous that they cannot be accidental. W. Krogmann [cf. § 5-844] in an article has emphasized the Germanic character of the *Heliand* to such an extent that he denies all connection of it with Tatian and *Thomas*. But he might consider the facts that there are different versions of the *Diatessaron* and that the continuity of Christian culture from Syria to Saxony was just as influential as was the Germanic *Eigenart*.

Some scholars are convinced that the *Gospel of Thomas* contains an independent Jewish-Christian tradition. If so, an echo of it may possibly be heard in the *Heliand*. At any rate, those who seek the original form of the Jesus tradition, can no longer neglect the tradition of the *Diatessaron* and also of the *Heliand*. [J. A. Huisman, pp. 152-153 adds a *Nachwort* which stresses the need of further studies of the problem.]—J. J. C.

348. A. C. ROBISON, "The *Evangelium Veritatis*: Its Doctrine, Character, And Origin," *JournRel* 43 (3, '63) 234-243.

An exposition of the book's doctrine is followed by a study of several other internal characteristics and an investigation of the origin and character of the work in relation to Valentinianism. The Gospel apparently was not the work of Valentinus but perhaps was written by a member of one group of Marcosians.—J. J. C.

The *Gospel of Thomas*, cf. §§ 8-137; 8-150.

349. M. BOBICHON, "Grec, araméen et hébreu: les langues de Palestine au premier siècle chrétien," *BibTerreSainte* 58 ('63) 4-5.

That Greek and Aramaic were ordinary languages of first-century Palestine has been acknowledged, and recent discoveries indicate that there was a movement to revive Hebrew as a living language.

350. E. KOFFMAHN, "Die staatsrechtliche Stellung der essenischen Vereinigungen in der griechisch-römischen Periode," *Biblica* 44 (1, '63) 46-61.

The legal position of the Essene communities is investigated in its relation to Jewish self-government in Hellenistic-Roman times. The juridical nature of the *berith* or the New Covenant of Damascus and of the position of the *'adat Israel* of Qumran indicates that in Palestine and in the Diaspora the juridical position of the Jewish communities and corporations was in Hellenistic-Roman times the same as in pre-exilic times. These communities enjoyed the right of assembly and the free exercise of their religion. In spite of occasional persecutions they were never completely exterminated.—P. P. S.

351. L. LAZARE, "Le messie à l'étoile," *BibTerreSainte* 58 ('63) 2-3.

A brief sketch of the career of the man whom Akiba proclaimed to be the Messiah.

Bar Cocheba, cf. §§ 8-103; 8-324; 8-340.

352. S. ZEITLIN, "Slavery during the Second Commonwealth and the Tannaitic Period," *JewQuartRev* 53 (3, '63) 185-218.

The essay demonstrates that slavery existed in Judea during the Second Commonwealth and the tannaitic period. Like the Stoics, the Jewish sages did not condemn the institution but endeavored to ameliorate the condition of the slaves by improving their status. The sages were opposed to the sale of Judean slaves outside of Judea and to foreigners, and they favored the manumission of Gentile slaves. The story in Mt 18:24-34, which supposes that debtors who did not pay their debts could be imprisoned or enslaved, contradicts the evidence of tannaitic literature.—J. J. C.

353. S. ZEITLIN, "There Was No Synagogue in the Temple," *JewQuartRev* 53 (2, '62) 168-169.

Rabbi Joshua ben Hananiah describes the festivity of Bet ha Shoebah in the Tosephta Sukkah, and from that text scholars have concluded that there was a synagogue in the Temple. However, the Mishne Midoth, which gives a full description of the Temple, does not mention a synagogue. Nor does Josephus in his precise description of the Temple and all its chambers (*War* 5:1-5). Both the Jewish historian and the compiler of the Mishne Midoth lived during the time of the Temple. Lastly, the architectural plan of the Temple does not indicate any place where a synagogue was located.—J. J. C.

354. A. CALDERINI, "L'inscription de Ponce Pilate à Césarée," *BibTerreSainte* 57 ('63) 8-10, 15-19.

In 1961 the Italian archaeological expedition found in the theatre of Caesarea a stone with an inscription bearing the name of Pontius Pilate. The slab had been used previously in some other construction. The author, who was director of the expedition, suggests that to lessen his unpopularity Pilate may have erected a colonnaded building for the use of the citizens and dedicated it to Tiberius. In the inscription Pilate is called prefect of Judea which may have been his official title before he became procurator.—J. J. C.

355. T. A. COLLINS, "Archaeology and the Bible," *Bible Today* 1 (6, '63) 344-351.

356. V. CORBO, "Dans la vallée de Josaphat, le culte de saint Jacques et le tombeau des Beni Hezir à Jérusalem," *BibTerreSainte* 56 ('63) 20-23.

357. C. T. FRITSCH AND I. BEN-DOR, "Les fouilles sous-marines à Césarée et à Tibériade," *BibTerreSainte* 57 ('63) 20-21.

A translation of pp. 52-58 of the article which appeared originally in *Bib Arch* 24 (2, '61) 50-59 [cf. § 6-574].

358. B. KANAEL, "Ancient Jewish Coins and Their Historical Importance," *BibArch* 26 (2, '63) 38-62.

In this article the following points are of special interest for NT study. Herod the Great employed on his coins symbols which could be interpreted in either a pagan or orthodox Jewish sense. One of his coins has a symbol which resembles the chi rho combination; another has a cross. The symbol is probably formed by a Greek T with a Greek R imposed upon it, the TR being an abbreviation for *trito etei*, i.e., third year to signify that Herod became king in the third year of his rule over Judea. The cross would seem to be a modification of this TR.

Herod Antipas, the fox (Lk 13:32), was careful to put on his coins a palm branch and a wreath, and in one instance a palm tree, symbols in accord with Jewish feelings. Two of Herod Agrippa's coins contain the title "Friend of the Emperor." Of the procurators only Pilate seems to have employed clearly heathen symbols on his coinage: the *simpulum* (a ladle for libations) and the *lituus* (an augur's wand), resembling the bishop's staff in later Christian ritual.—J. J. C.

359. L. TRIA, "Riflessioni archeologico-apologetiche," *PalCler* 42 (Apr. 15, '63) 461-463.

Recent archaeological investigations favor the opinion that the Sator Arepo square, which is found in various places, and the cross unearthed at Herculaneum were Christian symbols.

360. S. J. SALLER, "Recent Work at the Shrine of the Annunciation at Nazareth," *CathBibQuart* 25 (3, '63) 348-353.

In 1955 as the first step toward a new building the old church of the Annunciation was razed, but the grotto has been preserved and kept available to pilgrims. Archaeological explorations, particularly those of B. Bagatti, show that the site had a religious character from the earliest Christian centuries and that it was inhabited at the time the Holy Family lived at Nazareth. It is expected that the exterior of the lower church will be finished by the middle of 1963.—J. J. C.

361. R. B. Y. SCOTT, "A Further Trace of the Sukenik-Mayer 'Third Wall'?" *BullAmSchOrRes* 169 ('63) 61-62.

E. L. Sukenik in 1940 mentioned a tower some 140-160 meters east of the one uncovered on the property of the American School in Jerusalem which was claimed to be part of the third wall of the city. In November and December 1962, road construction revealed some 15 to 18 large blocks of dressed stones in the general direction of this most easterly tower of the third wall. The location and some details concerning these stones are here recorded. Six of the stones have now been set to one side by the Department of Antiquities. The others will be covered by the paved street.—J. J. C.

DEAD SEA SCROLLS

362. K. W. CLARK, "The Posture of the Ancient Scribe," *BibArch* 36 (2, '63) 53-72.

In the scriptorium of Qumran certain objects of furniture were discovered which have been identified as writing tables and benches. However, B. M. Metzger in *RevQum* 1 (4, '59) 509-515 [cf. § 4-836] suggested that the "table" was actually the copyist's bench, and the "bench" was his footrest.

A careful study of the objects as reconstructed and particularly a consideration of the presumed postures of the scribe, point to a different solution. The so-called table was not used for writing at all but held the writing equipment. The scribe sat on the low bench and wrote while holding the MS on his knees. This is the way scribes are pictured at work in portraits dating from the fourth to the fourteenth century. The scribes "obviously never have thought of using a table for writing. It would be contrary to logic to argue that such a convenience, once contrived, might have been forgotten or discarded."—J. J. C.

363. M. DELCOR, "Quelques nouveaux ouvrages relatifs aux manuscrits de Qumrân," *BullLitEccl* 64 (1, '63) 26-46; (2, '63) 137-145.

Discusses books which treat of the cult of the group, the text of Habakkuk and general works on Qumran.

364. E. ETTISCH, "Der grosse Sonnenzyklus und der Qumrānkalender," *Theol LitZeit* 88 (3, '63) 185-194.

A study of the Qumran data, particularly that which refers to the oft ne-

glected feast of oil, shows that the community had knowledge of the great 28-year cycle of the sun and therefore could have employed the solar calendar.

365. F. GRYGLEWICZ, "Pochodzenie 'Reguły Wojny' z Qumran i data jej kompozycji (De antiquissimis fontibus vitae 'Regulae Belli' qumranicae et tempore eius compositionis)," *RuchBibLit* 15 (1, '62) 9-18.

366. F. GRYGLEWICZ, "Kamień węgielny w Nowym Testamencie. Le 'pierre angulaire' dans le Nouveau Testament et dans les textes de Qumrân," *RoczTeolKan* 9 (4, '62) 41-58.

The NT writings interpreted the OT references to the cornerstone differently from the Qumran writings. In the former the cornerstone is Christ Himself, while in the latter it is the entire community.

367. M. PHILONENKO, "Les études qoumrâniennes, II," *RevHistPhilRel* 43 (1, '63) 62-77.

A discussion of twelve recent publications on Qumran and related topics.

368. L. STEFANIAK, "Poglądy mesjańskie czy eschatologiczne sekty z Qumrân. Les opinions de la secte de Qumrân, sont-elles messianiques ou eschatologiques?" *RoczTeolKan* 9 (4, '62) 59-73.

The aspirations of the sectarians of Qumran were more eschatological than Messianic.

369. M. WILCOX, "Qumran Eschatology: Some Observations on 1QS," *AusBibRev* 9 (1-4, '61) 37-42.

"The eschatological pattern and ideas of 1QS and its associated fragments are by no means identical with those of the N. T. On the other hand, they share the view that the day of visitation ushers in a new era; it is as though there was a new creation (or better, a 'renewal' of the created order). In both, there is the idea of the forces of good and of evil growing alongside one another until the day of visitation.

"What does appear, and is perhaps most significant of all, is that 1QS (and 1QSa, 1QSB) and the New Testament both draw on a more or less common pool of eschatological ideas and phrases."

370. S. ZEITLIN, "The Fallacy of the Antiquity of the Hebrew Scrolls Once More Exposed," *JewQuartRev* 52 (4, '62) 346-366.

"The Hebrew Scrolls are of the Middle Ages. Most of them fit into the period when the Persians captured Palestine from the Byzantines and promised the Jews an independent state. Some of the scrolls are of the Karaitic period. As to the Bar Kokba letters those which have been published were not written by Bar Kokba. About the documents which were discovered in the Spring of 1961, and have not yet been published, I have an open mind. I shall express my views upon their publication."

Qumran, cf. §§ 8-118; 8-124; 8-139; 8-266; 8-328; 8-350.

BOOKS AND OPINIONS

INTRODUCTION

J. BARR, *Biblical Words for Time* (London: SCM Press, 1962), 174 pp. [See also § 7-948r.]

371r. D. RITSCHL, "Spring Cleaning," *Interpretation* 17 (2, '63) 206-209.

The book is "delightfully clear, deliberately logical, and careful in its formulations." Because the principal targets are works by Marsh and Cullmann, the structure of B's book follows his opponents' arguments. This arrangement results at times in hard reading and sentences of almost German length.

In Barr's refutation there is hardly a single step or point that could be denied or seriously challenged. Yet he does not appear to offer sufficient ways of a solution to the problems he raises. First he too easily generalizes about what is typical of "modern biblical theology." Secondly, he could have found stronger adversaries than Cullmann and especially Marsh. Can the procedure of Cullmann's book be considered really typical of modern biblical theology? "I remember that already at the time when we were students in Basel, the validity of Cullmann's systematization was discussed (with him) quite critically." Thirdly, B seems to have picked out the weaker articles in Kittel's *Wörterbuch*.

After criticizing others, B sets out to show the way to a better approach to the words for time in the Bible. But he does not go far enough; he owes us a commentary. He has not yet helped us to bridge the gap between dogmatics and exegesis. Much remains to be done in this area, but meanwhile B's books healthily can function "as the broom in the necessary spring cleaning before we get down to work again."—J. J. C.

F. BLASS AND A. DEBRUNNER, *A Greek Grammar of the New Testament and Other Early Christian Literature. A Translation and Revision of the ninth-tenth German edition incorporating supplementary notes of A. Debrunner*, trans. R. W. Funk (Chicago: University of Chicago Press; London: Cambridge University Press; Toronto: University of Toronto Press, 1962), xxxviii and 325 pp. [See also §§ 7-664r—665r.]

372r. C. F. D. MOULE, *JournTheolStud* 14 (1, '63) 136-139.

"Simply to achieve what seems to be a high standard of accuracy in translation and transcription must have needed almost superhuman vigilance." The work is truly a new edition both because of the additional material and because of the rearrangement of the notes. "The version is frankly American in idiom." Among minor criticisms are the following. "§ 3: the description of Luke as 'the most painstaking' of the New Testament writers, 'especially in the prologues of the Gospel and Acts and in the speeches of Paul', perhaps does less than justice to the astonishing unevenness of his style and his readiness to incorporate mate-

rial of much more careless texture side by side with careful writing. § 4 cites the Lucan hymns as the best example of 'Septuagintalism' or 'biblicism', but the bibliographical note cites J. Schniewind for the view that these sections 'are now attributed to Semitic sources'. Schniewind was by no means alone in this . . ." The position that "Matthew is a translator-reviser rather than an independent Greek writer is no doubt correct if it merely means that much of his traditional material was originally from Semitic sources; but it is misleading if it suggests that this gospel is a translation of an antecedent whole gospel in a Semitic language." However, the bibliography is so full that probably most of what could be desired would be found there. In sum, this "wonderfully handsome book" is distinguished for its clarity and comprehensiveness.—J. J. C.

R. H. FULLER, *The New Testament in Current Study* (New York: Scribner's, 1962), vii and 147 pp.

373r. J. P. MARTIN, "One Man's Perspective," *Interpretation* 17 (3, '63) 339-344.

"What this book says, it says well. The most serious criticism is that its origin in a lecture series has restricted it throughout and prevented development in both depth and breadth, and it also has created imbalance. One could wish that the Bultmannian school did not so dominate the field as a touchstone. The book cannot be used as a guide to significant literature on the whole field. The biographical approach hinders the probing of fundamental issues, and makes it difficult, despite the topical outline, to really decide what is important and what is not. Commentaries are neglected; so are linguistics, the problems of the relation of New Testament study to the Old Testament and to dogmatic theology, and the newly discovered gnostic literature."

374r. W. H. TAYLOR, *JournBibRel* 31 (3, '63) 249-250.

F has brilliantly and lucidly performed the task of surveying recent NT studies. As a conclusion to the part dealing with Bultmann's demythologizing and the post-Bultmannian trends, F gives the first English translation of Bultmann's own considered reaction to the new quest of the historical Jesus. Of inestimable value are the author's personal comments on Bultmann's appraisal.

Perhaps the volume concedes too much space and importance to Bultmann and to his undoubtedly competent students, while other scholars such as Cullmann and Jeremias do not receive the attention they deserve. Also, in the survey of Pauline studies only the interpretations of Bultmann and J. Munck are given. It would seem that H.-J. Schoeps deserved some consideration simply because of the Jewish perspective from which he views the Apostle. All in all, F's book is comprehensive, highly perceptive and pertinent.—J. J. C.

Hastings' Dictionary of the Bible, ed. F. C. Grant and H. H. Rowley (Edinburgh: T. & T. Clark, 1962), xvi and 1076 pp.

375r. W. BARCLAY, "The New Hastings," *ExpTimes* 74 (7, '63) 198-200.

In its aim to mediate the main findings of modern reputable scholarship to both professional theologians and laymen, this work is highly successful. The omission of short bibliographies is, however, regrettable. As regards the standpoint from which it is written, it "comes as near to being a middle of the road production as is possible for any production to be." In its mainly factual articles this dictionary is supremely successful; the expository articles are excellent; but in the theological articles, "the policy of judicious fairness breaks down." Despite some bewildering proportions in the length of articles, some inevitable inaccuracies and a few omissions, this work "adds fresh lustre to the great succession of Hastings' Dictionaries."—G. W. M.

P. S. MINEAR, *Images of the Church in the New Testament* (Philadelphia: Westminster Press, 1960; London: Lutterworth Press, 1961), 294 pp. [See also § 7-668r.]

376r. R. S. BARBOUR, *ScotJournTheol* 16 (2, '63) 197-201.

M discusses the "images" of the Church, but one may ask whether there are not some ways of speaking of the Church which are literal applications of a word or phrase, e.g., "the people of God." The book shows that every such expression has some part of what we would call a metaphorical rather than a literal meaning. A falsely literal understanding of, or excessive concentration on, one image, e.g., the Body of Christ, may, as M proves, fail to do justice to the NT evidence and to the quality of its language.

The evidence is gathered from the NT itself, and there is lacking a discussion of the contemporary NT thought world. As a consequence, in treating the Body of Christ, there is no mention of the work of E. Käsemann or H. Schlier, but on the whole this omission is not a serious weakness of the volume.

The book is "a timely reminder that unity without love is demonic, and on the other hand that a unity which has no visible or organisational aspect is in the end a denial of the Incarnation." The most important question, necessarily left unanswered, remains: can we rest content with images of the Church; and if not, how do we go beyond this?—J. J. C.

C. F. D. MOULE, *The Birth of the New Testament*, Black's New Testament Commentaries, Companion Volume I (London: A. & C. Black; New York: Harper & Row, 1962), xii and 252 pp. [See also § 7-952r.]

377r. E. C. COLWELL, "A New Kind of Introduction," *Interpretation* 17 (3, '63) 327-329.

"At two points this reviewer would have welcomed even more attention to the historical Jesus . . . In the first place, the failure to reflect recent scholarly

study labelled the New Quest of the Historical Jesus weakens one of the major interests of the author. In the second place, the discussion of New Testament usage of 'Servant' as a title for Jesus—valuable as it is—might have been strengthened here. It is important to note (as the author does) that the title 'Servant' in liturgical context is a royal and glorious title, and that in a historical context it seems to echo Isaiah 53. Would not our knowledge of early Christologies be advanced if we followed further the strange paucity in the use of Isaiah 53 (so congenial in its theme of redemption through suffering) by reflection upon its appropriateness to what the historian knows of the historical Jesus and a facing of the thus-sharpened question as to its non-use?" Even on the most technical questions the author's discussion "is enlivened by theological insight and broadened by his mastery of relevant lore."

378r. D. J. WIEAND, *JournRel* 43 (3, '63) 244-245.

With this "lucidly written, brilliant contribution to the study of the antenatal period" of the NT most scholars will find themselves in substantial agreement but occasionally in strenuous opposition. Thus, M upholds the extreme individualism of the Fourth Gospel: Jesus is the source of life; connection with Him is life eternal. "But is adequate attention given to the supper discourses and to the dominical prayer for unity of chapter 17?" On the question of Greek or Hebrew influence in the NT, he sides with the pan-Hebraists and claims that even when the terms are Hellenic, the substance is usually Hebraic. It is difficult, however, to reconcile this position with the fact that the NT basically was the creation of Diaspora Jews and Gentiles. The excursus written by G. M. Styler presents an excellent defense of the priority of Mark as over against Butler's hypothesis.—J. J. C.

The New English Bible, New Testament (London and New York: Oxford University Press and Cambridge University Press, 1961), xiv and 447 pp. [See also § 7-356r.]

379r. E. J. STORMON, "Synoptic Gospels," *AusBibRev* 9 (1-4, '61) 4-10.

"The NEB is more accurate and gets more out of the Greek than Moffatt; it is more 'secular' and subtle, and nearer the conversational key, than Knox; it is as idiomatic as Rieu (to whom it often approximates), but is more responsible and circumspect; it is more properly a translation, and more resolute against paraphrase, than Phillips. A fairer comparison, perhaps, would be with the relevant parts of the French *Bible de Jérusalem* (where the background of scholarship is equally impressive). The discriminating features here would be that the NEB declines fewer semantic challenges, and is more enterprising in its use of specifically modern turns of speech."

380r. E. F. OSBORN, "The Fourth Gospel," *AusBibRev* 9 (1-4, '61) 23-32.

The clarity and simplicity of the Prologue are particularly impressive, and the "simplicity of this version conveys the spiritual and mysterious quality of

the Fourth Gospel." In the Resurrection section the "vivid simplicity of the narrative is maintained. The pictures are clear but not obvious, realistic but unsettling."

381r. M. WILCOX, "The Acts of the Apostles," *AusBibRev* 9 (1-4, '61) 10-13.

Some minor criticisms can be made but the translation is readable and "seems to capture something of the racy enthusiastic spirit of the original."

382r. J. D. McCAUGHEY, "The Epistles of Paul. Some notes on the translation of *dikaïosynē* and *dikaïoun*," *AusBibRev* 9 (1-4, '61) 18-23.

"The argument as a whole is superbly controlled in this English version; the architectural quality of Paul's writings is conveyed." In 1:17 the phrase "God's way of righting wrong" could hardly be improved. With good reason because of a change of context the same Greek word in 3:21-22 is translated in two different ways—"God's justice" and "God's way of righting wrong." Rather disappointingly the translators for the most part "simply use the theologically technical term 'justify.' But even here, by refusing to be bound always to translate *dikaïoun* by justify, they have brought some clarification into the letter." Lastly, the rendition of the term in Gal 5:4 and Rom 6:7 could be improved.—J. J. C.

383r. J. C. O'NEILL, "Ephesians and First Timothy," *AusBibRev* 9 (1-4, '61) 13-17.

"We have found the translation of Ephesians careful and accurate, but too explicit and awkward for the high style of the original. The translation of I Timothy catches the tone of voice of the writer admirably; it is resourceful and deft, but far too often inaccurate and tendentious. Had the translator of I Timothy been set to work on the whole of the New Testament, with the translator of Ephesians at his elbow to detect his errors of exuberance and ignorance, and had the literary advisers been taken off the job of pretending to advise in the translation of *koiné* Greek, in which they had no special competence, we should have been given, perhaps, a translation worthy to become a new Authorized Version."

384r. A. P. SALOM, "The New English Bible Translation of I Thessalonians," *Andrews University Seminary Studies* 1 ('63) 91-104.

This Epistle was chosen as a basis for examination because of its brevity and its comparative freedom from controversial passages. The study proves that the NEB has considerably weakened the force of many Greek words and constructions, that it has tended to minimize the personal nature of the Epistle and thus has lost some of Paul's intimacy with his converts. Often the translators have resorted to paraphrase and thus entered the field of the commentator and at times introduced thoughts not in the original. Examples occur of renditions which are archaic, awkward or colloquial. On the other hand there are

several instances of vivid and fresh translations such as "to wait expectantly" (1:10), "how we toiled and drudged" (2:9) and "we did propose to come" (2:18).—J. J. C.

385r. N. WARNE, "The Book of Revelation," *AusBibRev* 9 (1-4, '61) 32-36.

"In general, it is my opinion that the translation has been ably and accurately presented and that no major criticism may be made."

W. PANNENBERG, *Offenbarung als Geschichte*, Kerygma und Dogma, Beiheft 1, published in conjunction with R. Rendtorff, U. Wilckens, T. Rendtorff (Göttingen: Vandenhoeck & Ruprecht, 1961), 131 pp.

386r. E. FUCHS, "Theologie oder Ideologie? Bemerkungen zu einem heilsgeschichtlichen Programm," *TheolLitZeit* 88 (4, '63) 257-260.

Revelation is said to be historical actuality, and anyone who does not see in history God's activity is considered to be blind. On this principle the Resurrection could be proved, although trained historians unfortunately cannot see the argument. If proof is sought from a miracle, then the miracle's nature is changed by being placed in a setting of a different kind. According to these writers history by its inner structure becomes salvation-history. If so, then every occasion for faith is lacking. What reason would there be to believe, if probability sufficed and the past were to give assurance of the future? In fine, the NT texts cannot be understood ideologically; they must be interpreted theologically.—J. J. C.

Peake's Commentary on the Bible, ed. M. Black and H. H. Rowley (New York—London: T. Nelson, 1962), xv and 1130 pp., 16 maps. [See also § 7-953r.]

387r. P. S. MINEAR, *NTStud* 9 (4, '63) 399-400.

A comparison of the new Peake with the old offers an appraisal of developments in biblical scholarship since 1919. Of the contributors there are now far more from America, but the work is still too much restricted to English-speaking, Protestant scholars. Subjects and methods are often new, especially in biblical theology, archaeology and historical background. Present scholars seem less able to narrate history by recounting a story but concentrate on presenting "problems," and this may be symptomatic of the complexity of our disciplines in which "accepted results" are rare.—G. W. M.

388r. U. SIMON, *ChurchQuartRev* 164 (351, '63) 235-237.

Occasionally the exegesis is handled with too rationalistic a bias, and possibly the transcendental and uniquely inspired events and words are apprehended in too low a key. The reader will find particularly helpful the presentation of

the NT background and of the Jewish varieties of belief and custom. The dogmatic assessment of the NT data may be studied in all the commentaries, although not infrequently the form-critical evaluation ousts the theological (e.g., on Mt 11:25-30). Yet the new Peake should not be accused of an ingenious "double-think." Rather the volume reflects "the basic tension between history and dogma, event and meaning, the claims of revealed religion and ultimate reality."—J. J. C.

J. D. SMART, *The Interpretation of Scripture* (Philadelphia: Westminster Press, 1961), 317 pp. [See also § 7-358r.]

389r. R. P. C. HANSON, *JournTheolStud* 13 (2, 62) 498-500.

"This is a fine book, full of insight and full of interest." The author first establishes the inseparable interdependence of exegesis and exposition. This is the best part of the book, and S has here made an important contribution to contemporary thought about interpreting the Bible.

In the second half of the book S's limitations appear. He rejects all typology but allows some forms of OT interpretation which their champions call typology. He discards the "static view" of inspiration without realizing that it is the only possible one. The handling of the canon is inconclusive and vague, and no reasons are given why Esther and 2 Peter should be Scripture, but Wisdom and Ignatius' letters should not be. Finally, the reading seems to be almost entirely confined to German Lutheran, American Protestant and British writers.—J. J. C.

N. TURNER, *Moulton's Grammar of New Testament Greek*, Vol. III, *Syntax* (Edinburgh—London: T. & T. Clark, 1963), xxii and 417 pp.

390r. C. L. MITTON, *ExpTimes* 74 (10, '63) 295-296.

The first of these three volumes was Moulton's *Prologomena* (1906), a survey of the whole field of NT Greek, which was written with such astonishing vigor and enthusiasm that it achieved the incredible miracle of making a grammar into interesting reading. Equally interesting and lively is Turner's introduction in this third volume.

To some extent T has reversed the findings of Moulton. The latter was impressed with the similarity between NT Greek and the Koine. T is sharply aware of the differences. NT Greek "is shown, in spite of a close relationship with the Koine, to be a different type of Greek, different from any other known type. Its similarity to the LXX Greek makes it possible almost to speak of Biblical Greek as a form of Greek all on its own. Dr. Turner does not commit himself, but he appears to suggest that in his judgment the language of the New Testament is in fact 'a spoken Jewish Greek'" He also incidentally warns against the danger of "overtranslating" because in NT Greek nearly all

the ancient distinctions are blurred and nice distinctions possible in some classical writers are not to be relied on here.

"The work has been done exceedingly well, and volume III stands worthily with the other two. It not only completes the trilogy, but also has a certain independent status and value on its own, since its subject 'Syntax' represents a complete study in itself."—J. J. C.

Vocabulaire de Théologie Biblique, ed. X. Léon-Dufour et al. (Paris: Cerf, 1962), xxviii pp. and 1158 cols. [See also §§ 7-955r—956r.]

391r. T. CHARY, *RevSciRel* 37 (2, '63) 206-208.

Aiming to present the biblical revelation in both its unity and its progression, the editors have responded to the serious difficulties of such a task. Valuable material is presented here to theologian and pastor alike. A second edition might contain two additions. In the article on cult, more stress might be laid on the prophets' attempts to spiritualize external worship. Also in an age when the religious value of pilgrimage is being rediscovered, a special article on that subject would be timely. It would be possible to rearrange the abundant material already available but now distributed among articles such as those on cult, Jerusalem and the presence of God.—D. J. H.

392r. P.-A. HARLÉ, "Un 'Vocabulaire de Théologie biblique'," *ÉtudThéolRel* 38 (1, '63) 43-48.

Although the book invites a comparison with J.-J. von Allmen's *Vocabulaire Biblique* (1954), it seems better to discuss the new volume in itself. From a technical point of view the work is excellently produced. And the introduction ably sets forth the purpose and scope of the editors. Here the question of demythologizing is handled, but the answer given could have been stated more clearly and completely.

In any dictionary the choice and length of articles constitute a difficult problem. About 170 words here treated deal with ordinary life and therefore might not seem to merit discussion. However, a reading of the article on "bread" will show how great riches can be found in that biblical concept. Surprisingly the term "sin" receives more space than "grace." Under "Jesus" only the name is discussed, and references are given to His various titles. Would it not have been better to present the entire picture under the heading "Jesus"? The article on Mary shows moderation, but it does not seem true to state that in the biblical perspective the mystery of Jesus is inseparable from that of the woman who was His mother.

As could be expected, there is not a little similarity between this work and that of von Allmen's. One may hope that the day will soon come when Protestants and Catholics will work together on such enterprises and thus avoid any duplication of labor.—J. J. C.

GOSPELS—ACTS

F. W. BEARE, *The Earliest Records of Jesus* (New York—Nashville, Tenn.: Abingdon Press, 1962), 254 pp.

393r. J. S. BEZZANT, "The Synoptic Gospels and Sceptical Credulity," *Church QuartRev* 164 (351, '63) 243-245.

The book "is too dogmatic for its declared purpose—to lead the student into an understanding of the materials with which he has to deal, and of the motives and methods of the Evangelists', of which Dr Beare would have known less had he been one of them."

Less sceptical than Bultmann, the author is nevertheless often excessively and unnecessarily so. His form-criticism cannot explain how from the disjointed sections of the Gospel material there emerges a figure which has compelled the reverence of mankind. And it is not enough for faith to appeal to the kerygma, while admitting that the Gospels have little concern with history, because the kerygma also depends upon the historical Jesus.

Although the book makes use of parallels in the newly discovered *Gospel of Thomas*, there is nothing in this document which throws any light on anything in the canonical Gospels or makes it in the least likely that its parables or sayings "have been derived from an independent strain of oral tradition."—J. J. C.

394r. E. C. BLACKMAN, *CanJournTheol* 9 (2, '63) 133-135.

"Scholarly competence, judicious summaries and forthright statement" characterize this volume which is something between a commentary and an introduction. "It is so good that one cannot help wondering why such a 'Companion' did not come out years ago." The ten pages of introduction "are as brilliant as anything written on the Gospels for a generation." Concerning Jesus' consciousness B wisely observes: "Of development in his personality or in his understanding of his mission, or in his apprehension of his relationship to God, we cannot speak at all; and we should be reluctant to give free play to our imagination" (p. 42). On the other hand, concerning the healing miracles B's summary is an overstatement: "The Church's faith in Jesus does not depend in the slightest on the credibility of the stories which were told of him" (p. 74). Finally, in determining the balance between what the Synoptics preserve of the actual words and work of Jesus and the element of Christological interpretation imposed upon them by the early Church, B does not give the Evangelists sufficient credit for a historical sense or a regard for history.—J. J. C.

395r. C. E. FAW, *JournBibRel* 31 (3, '63) 246-247.

The volume consists partly of notes and partly of commentary on the Synoptics. The notes from a first-rate NT scholar are especially rich in observations of wording, style and order of the material. One may differ with B on the proportion due to this or that pericope. For instance, the proclamation of Mk 1:7 f. parr. receives practically a word-for-word commentary, but the genealogies are given only a few scant lines.

B's own historical and interpretative judgments obtrude themselves in his late dating of Matthew and Luke and in his impatience with Matthew's use of the OT. Phrases such as "products of the Christian imagination" and "legendary enhancement" seem to come rather quickly from his pen. On the other hand he shows interest in the typological use of Deuteronomy in the temptation stories.—J. J. C.

396r. H. H. GRAHAM, *AnglTheolRev* 45 (3, '63) 312-315.

Usually B carefully summarizes the results of modern scholarship, but occasionally he clearly, sometimes quite forcibly, makes his own judgment, e.g., the records contain no indication that Jesus combined the concepts of the Isaian Suffering Servant and the Danielic Son of Man.

There are a number of sections, e.g., the treatment of the parables and of the miracles, noteworthy for their brevity and penetration. On the other hand, B does not seem to have a consistent view of the interrelations of Q, Matthew and Luke. Only sporadically does he manifest his sensitivity to what is distinctive about the several Evangelists. He fails to do justice to Mark in the "bread section," omitting entirely to comment on the crucial verses (8:18-21) and to show the interrelations of the episodes in cc. 6—8. Nevertheless, he is sensitive to theological matters and frequently points out how the Evangelists interpret the traditional material. In general, the book is a splendid achievement and an admirable vade mecum for theological students.—J. J. C.

J. BLINZLER, *The Trial of Jesus*, trans. I. and F. McHugh (Cork: The Mercier Press, 1959), xii and 312 pp. [See also § 7-958r.]

397r. S. ZEITLIN, "The Trial of Jesus," *JewQuartRev* 53 (1, '62) 77-85.

"Dr. Blinzler's thesis that the Sanhedrin tried and condemned Jesus to death is historically untrue and is a travesty of history. The author has ignored all the tannaitic sources. These sources cannot be considered prejudicial since they do not refer to the trial of Jesus. From them we know definitely that the Sanhedrin did not hold sessions on holidays nor on the eves thereof. . . . The Sanhedrin had no legal grounds for condemning Jesus, since he did not curse God by the name of God. His utterance that he would sit on the right hand of Power was not considered blasphemy." Since crucifixion was a Roman and not a Jewish method of capital punishment, it is clear that "Jesus was not condemned to death by the religious Sanhedrin."

M. S. ENSLIN, *The Prophet from Nazareth* (New York: McGraw-Hill, 1961), ix and 221 pp. [See also §§ 6-991r—992r.]

398r. O. S. BARR, "The Prophet from Nazareth," *AnglTheolRev* 45 (3, '63) 252-263.

E has produced an historical portrait of Jesus: He "believed himself to be God's prophet, chosen and empowered to proclaim the dawn of the new age, the 'Kingdom of God'." This picture has the virtue of coherency and genuine humanity. Those who object to it on doctrinal grounds should remember that the doctrine of the Incarnation involves real humanity quite as much as divine uniqueness. E by bringing the historical portrait of Jesus into sharper focus allows us to see more clearly the Church's faith portrait of Him and the relationship between the two.

The basic continuity is remarkable. (1) Essentially the same eschatological crisis was proclaimed by Jesus and by the earliest Church. (2) Jesus as prophet believed Himself specially endowed with God's Spirit; the Church too understood itself to be possessed by the same Spirit. (3) Jesus believed that His preaching posed the crucial decision: "Whoever is ashamed of me . . ." (Mk 8:38). Here is one basis for the Christian confession that He was Himself God's revealing and saving event. (4) Jesus had an extraordinary ability to transform the lives of others physically and spiritually. We may go beyond E and see here Jesus' conviction that His actions, His miracles, were as crucial as His message: "If it is by the finger of God . . ." (Mt 12:28). These actions led the Church to believe that God had acted through Him; they proclaimed Him Messiah. He made no such claim for Himself. The Resurrection in itself did not require this interpretation. It resulted from His words and works. (5) E notes the impact of Jesus' personality on others. "Who is he?" they asked; the Church's gospel is its attempt to answer this question. Thus the historian delineates those two portraits and their connection. Whether the connection is legitimate only faith can decide.—J. C. H.

399r. S. ZEITLIN, "The Prophet from Nazareth," *JewQuartRev* 52 (2, '61) 187-189.

E remarks that Christians believe that the Pharisees misunderstood Jesus but do not recognize that He may have misunderstood them. Actually Jesus did understand the Pharisees. The difference of opinion between Him and them was as follows. "The Pharisees, as the religious leaders of the Jews, although maintaining that ethical teachings are of paramount importance for the reshaping of human nature, insisted on the fulfillment of the law, always conscious of the need for equity in the law. They held to the conviction that a state cannot exist unless it is maintained by law and order. Jesus, on the other hand, wanted to build a utopian society. He was not interested in the state. He appealed to his fellow men in purely ethical terms, for the love of man toward man, saying 'Whosoever shall smite thee on thy right cheek, turn to him the other also' and 'I say to you love your enemies.' Jesus' teachings, although ethical, were not applicable to the society in which he lived."

E is correct in claiming that the term "Son of Man" means simply "man." As a result "the entire theological conception of 'son of man' is based on a mistranslation of the Aramaic." E has rejected evidence which shows that the

Jews had the right to inflict the death penalty. However, both the tannaitic literature and Josephus prove conclusively that the Jews had the right of capital punishment before the destruction of the Temple. All in all, this is "one of the best books written on Jesus and his time."—J. J. C.

B. M. F. VAN IERSEL, *'Der Sohn' in den synoptischen Jesusworten. Christusbezeichnung der Gemeinde oder Selbstbezeichnung Jesu?*, Supplements to NovTest III (Leiden: Brill, 1961), xxiii and 194 pp.

400r. B. BRINKMANN, *Scholastik* 38 (1, '63) 105-109.

The study has been limited to one of literary criticism. Had the author considered the Synoptics as the record of the early Christian kerygma, as apostolic tradition which rests upon Jesus' own testimony, there would be greater certitude that Jesus indeed claimed to be the Son of God. At least this would be true, if the author evaluated the kerygma in the light of contemporary Jewish methods of teaching as portrayed in B. Gerhardsson's *Memory and Manuscript* (1961). —J. J. C.

P. WINTER, *On the Trial of Jesus*, *Studia Judaica, Forschungen zur Wissenschaft des Judentums I* (Berlin: Walter de Gruyter, 1961), x and 216 pp. [See also §§ 7-961r—963r.]

401r. R. G. GRUENLER, *Encounter* 24 (2, '63) 252-254.

Winter's Bultmannian skepticism concerning the reliability of the Gospel material would suggest that his critical analysis "may not be so accurately objective as he intends it to be. Still, the study is a salutary contribution to a growing critical literature on the trial, especially as it comes from a thoroughly able Jewish scholar. His research is a necessary corrective to our all too-often one-sided efforts.

"If any group condemnation for the crucifixion of Jesus is permissible, it must be extended to the whole community of men. Winter seems to adopt this existentialist posture in his concluding italicized statement, as he turns the responsibility—but also the hope—upon us all."

402r. S. ZEITLIN, "The Trial of Jesus," *JewQuartRev* 53 (1, '62) 85-88.

W's thesis is that Jesus was crucified by the Romans as a political offender. "I fully agree with this view. I advanced it in a series of articles published in *JQR* (v. 31-32) 'The Crucifixion of Jesus Re-examined' and later in the book *Who Crucified Jesus?* . . . Although I subscribe to Winter's view I must note with regret that he is not well versed in rabbinic sources and reveals lack of understanding of the history of the Second Jewish Commonwealth."

J. GNILKA, *Die Verstockung Israels. Isaías 6, 9-10 in der Theologie der Synoptiker*, Studien zum Alten und Neuen Testament III (Munich: Kösel-Verlag, 1961), 229 pp. [See also § 7-694r.]

403r. C. F. D. MOULE, *JournTheol Stud* 14 (1, '63) 157-159.

The subject is well chosen, the treatment so thorough that the reader is led over a wide territory and left with deepened insight into the individuality of the Synoptics, as well as enriched by countless acute remarks on matters of exegesis including some wholly original observations (e.g., p. 104).

The tentative reconstruction of Jesus' own outlook and of the Evangelists' different applications of their traditions seems skilfully conceived and in the main convincing except in the case of Mark. "Despite the current fashion, it is difficult to be satisfied that Mark intended so predestinarian an interpretation on the function of parables" Four arguments are presented against G's view.

"The present reviewer would therefore doubt the thesis that Mark intended to present the parables as designed, in a predestinarian manner, to harden the hearers. It is quite possible to read Mark iv. 11 f. to mean that the use of parable is the wise teacher's method of giving all hearers a chance to think; and that, although in fact only a proportion do come for enlightenment, those who remain 'outside' are self-excluded—the parable of the sower suggesting a wide and fruitful reception of the proffered message on the part of many. On this showing, Mark comes out (at this point, at any rate) as virtually without *Tendenz*." The study is "a monument of accurate and careful research." Also of great value is the long excursus on the esotericism of Qumran, showing how the Christian Church differed from these Jewish sectarians.—J. J. C.

F. ZEHRER, *Synoptischer Kommentar zu den drei ersten Evangelien, I, Kindheitsgeschichte und Anfang des öffentlichen Wirkens Jesu (Mt 1, 1-4,25; Mk 1, 1-39; Lk 1, 1-5,11)*, Klosterneuburger Bibelapostolat (Klosterneuburg: Klosterneuburger Buch- und Kunstverlag, 1962), ix and 198 pp.

404r. R. E. BROWN, *TheolStud* 24 (2, '63) 293-294.

The commentary is middle of the road, both as regards its technical character and its exegesis. The exegesis has been influenced by J. Schmid's commentaries, but in general is more conservative. One finds that there are not a few lacunae. The exegesis of the Lukan infancy gospel shows little influence of R. Laurentin's work on that subject. And the treatment of the Benedictus and Magnificat does not discuss the historical problems raised by P. Benoit and P. Winter in connection with these canticles. In addition, Z speaks of the Baptist's designation of Jesus as the Messiah. He seems not to be aware of the very plausible theory that the Baptist thought of Jesus as Elijah. In brief,

although the author seeks to reach a rather wide audience, we could wish that he had given more scientific verification for the views adopted.—J. J. C.

P. CARRINGTON, *According to Mark. A Running Commentary on the Oldest Gospel* (New York: Cambridge University Press, 1960), xii and 384 pp. [See also § 7-965r.]

405r. C. F. EVANS, *JournTheolStud* 14 (1, '63) 140-146.

C returns to his thesis of a calendrical pattern in Mark (cf. *The Primitive Christian Calendar* [1952]) and meets a number of criticisms, notably those of W. D. Davies in the *Dodd Festschrift* (1956). By analyzing every detail C fits Mark into a one-year lectionary. The analysis is precise and mathematical, but to carry conviction as a whole, it must do so in all its parts, and even one serious dislocation would throw the whole out of gear. However, serious doubts arise at every point in the analysis. Some of the lections appear too long, e.g., 3:14-35; others too short, e.g., the general healings (6:53-56); prayer (9:28-29) and the demand for a sign (8:10-12).

According to the thesis, 14 special lections are assigned to the Christian observance of Tabernacles. The evidence for such a feast is lacking, and C's appeal to the *Diatessaron* unconvincing. "The running commentary is, like all Dr. Carrington's work, most attractively written. It is vigorous and fresh, imaginative and suggestive, combining learning with humanity." Sometimes he is favorable to form-criticism, sometimes unsympathetic. At times he speaks of opinions as "over critical" or "hard eschatology" while leaving the impression of neglecting some of the complexities.—J. J. C.

W. GRUNDMANN, *Das Evangelium nach Lukas*, Theologischer Handkommentar zum Neuen Testament III (2nd rev. ed.; Berlin: Evangelische Verlagsanstalt, 1961), xv and 457 pp.

406r. W. MICHAELIS, *TheolLitZeit* 88 (6, '63) 427-430.

The first (1931) edition of F. Hauck has been thoroughly revised and the author seems to be carrying on a running debate with his predecessor. He has added notes on textual criticism, and his translation is more literal than Hauck's. Some of the pericopes have been treated at greater length, e.g., the one page formerly given to 10:21-24 (the revelation to the little ones) has been expanded to nine. Noteworthy is the frequent utilization of the *Gospel of Thomas* and of the Qumran material. Sahlin, Conzelmann and Schürmann recur especially among the authors cited. The bibliography exhibits some surprising defects. First names and initials are regularly omitted so that the reader wonders which Schmidt is meant. Also, when citing a periodical article, the year of publication could be added so that the writer may be placed in his proper period. There are many mistakes in the text, not all of them explained by careless proofreading.—J. J. C.

E. LÖVESTAM, *Son and Saviour. A Study of Acts 13, 32-37. With an Appendix: 'Son of God' in the Synoptic Gospels*, trans. M. J. Petry, Coniectanea Neotestamentica XVIII (Lund: C. W. K. Gleerup; Copenhagen: E. Munksgaard, 1961), 134 pp. [See also §§ 7-681r—682r.]

407r. T. HOLTZ, *TheolLitZeit* 88 (3, '63) 202-203.

Three OT quotations found in Acts 13:32-37 offer a problem which L solves thus. The entire discourse of Acts 13:16-41 has as its theme that the promises given to David have been fulfilled in Jesus who is "Son" and "Savior." The material from the OT, late Judaism (especially Qumran) and the NT has been quite adequately handled. Less satisfying is the treatment of the rabbinic passages, partly because these are late and partly because they do not seem to meet the point at issue.

L's thesis can hardly be convincing. That Luke in writing this discourse had in mind the context of these OT texts is not clear. For Isa 55:3 this seems definitely excluded, and with this text goes the principal support for L's explanation of the combination of OT texts in Acts 13:35-37. On the other hand, the 25-page appendix on "Son of God" in the Synoptics is well done.—J. J. C.

408r. B. LINDARS, *JournTheolStud* 14 (1, '63) 146-149.

The study brings out well the importance of the Davidic expectation as a theological concept which can be distinguished from political Messiahship. It is important to realize that the promise to David is referred to as the guarantee of an ideal age in the more spiritual literature of the time before Christ (Sir 47:11, 22; Ps. Sol 17:4; 4Q Florilegium; 4Q Patriarchal Blessings).

The author leaves one with the impression that there is a direct line from the Nathan prophecy through the intertestamental period into the primitive Church. But one can have doubts on this point. There is some evidence that in the earliest days of the Church the identification of Jesus of Nazareth with the Son of David was embarrassing and difficult. L has bypassed the problem because he has not distinguished the earlier and later strata in his material, e.g., in dealing with the speeches in Acts. "Thus he fails to separate the primitive from the Lukan elements in the prayer of Acts iv. 24-30, in which Ps. ii. 1 f. is quoted. This leads him to the untenable conclusion that in Acts ii. 36 'the juxtaposition of *kyrios* and *christos* alludes in all probability particularly to Ps. ii. 2, where this combination occurs' (p. 25), regardless of the fact that it is Ps. cx. 1, just quoted in Acts ii. 34 f., which gives the grounds for the application of *ho kyrios* as a messianic title here, whereas in Ps. ii. 2 it stands for YHWH." Likewise in the Gospel material studied he has not made sufficient use of source criticism. And he fails to notice that the Nathan prophecy is not found in Paul who nevertheless makes Christological use of Ps 110:1.—J. J. C.

EPISTLES

I. HERMANN, *Kyrios and Pneuma. Studien zur Christologie der paulinischen Hauptbriefe*, Studien zum Alten und Neuen Testament II (Munich: Kösel-Verlag, 1961), 155 pp. [See also §§ 7-683r—684r.]

409r. K. PRÜMM, *TheolRev* 59 (1, '63) 10-21.

H is to be commended for his scholarship and for his careful study of the pertinent texts. One may, however, dissent from his methodology and from his conclusions. In his methodology he wishes to avoid terms which later councils used in their definitions, e.g., "person." This caution is good, but perhaps H has oversimplified the matter. How can he have Paul speak of the Spirit as a "personal power" of the Lord, if the Apostle had no concept of a "person"? Again, H is justified in not wishing to see categories of later theologies imposed upon Paul's thinking. But in that case, how can H interpret Paul's mind in terms of existential theology? A detailed scrutiny of the texts and of H's arguments, especially of 2 Cor 3:17, proves contrary to H's thesis that the Spirit in Paul was a divine Person.—J. J. C.

W. C. VAN UNNIK, *Tarsus or Jerusalem. The City of Paul's Youth*, trans. G. Ogg (London: Epworth, 1962), 76 pp.

410r. ANON., *ExpTimes* 74 (8, '63) 225-226.

According to the author Acts 22:3 should be punctuated, as does the NEB, so that Paul affirms that he was brought up (*anatethrammenos*) in Jerusalem, and [later] as a pupil of Gamaliel was thoroughly trained (*pepaideumenos*) in the Law. The two Greek terms are not synonyms. *Trophē* and *paideia* refer to quite different periods in the life of a young person. *Trophē* signifies the earlier, informal training given by the parents or others within the home and not by a distinguished rabbi such as Gamaliel whose pupils would be of undergraduate age.

This new interpretation has some interesting consequences. Aramaic would be the Apostle's native tongue, and his knowledge of Hellenism would mainly date from the period following his conversion. The weakness of the evidence for this theory is that it all comes from Luke (Acts 22:3; 26:4) and not from Paul's writings. But the Epistles contain nothing that contradicts this view, and Paul's most precise reference to his early days (Phil 3:5) is quite consistent with the opinion that he lived in Jerusalem almost from the beginning.—J. J. C.

G. WAGNER, *Das religionsgeschichtliche Problem von Römer 6,1-11*, Abhandlungen zur Theologie des Alten und Neuen Testaments 39 (Zurich—Stuttgart: Zwingli Verlag, 1962), 351 pp.

411r. G. DELLING, *TheolLitZeit* 88 (4, '63) 271-273.

Whether the mysteries influenced the Pauline pericope is the problem here discussed, but the reader may wonder whether the question deserves so much attention, since most modern scholars give a negative answer. However, the various mysteries which have been claimed to be the source or the occasion for Paul's thought, are thoroughly examined, and in several instances W shows that accepted theses are unfounded or merely hypotheses. In fine, the book's achievement is not to establish a positive interpretation but to clear the ground by rejecting a false position. Meanwhile, W has contributed not a little to the history of religions in the NT world.—J. J. C.

412r. R. G. GRUENLER, *JournBibRel* 31 (3, '63) 251-252.

By a detailed examination of the cults of Demeter, Osiris, Tammuz, Marduk and Attis, W seeks to prove that Paul's concept of Christian baptism as a dying and rising with Christ did not have its origin in any Hellenistic mystery cult but in Judaism and more directly in the event of Jesus Christ.

One wonders, however, whether the influence of the cults was quite as tangential as is here supposed. W seems almost to imply that the Christian faith could not possibly have dramatically represented and fulfilled what the mystery cults were seeking to express. "Much of Wagner's study is convincing but much is not—unless one accepts the hermeneutical presupposition of total discontinuity."—J. J. C.

U. WICKERT, *Studien zu den Pauluskommentaren Theodors von Mopsuestia. Als Beitrag zum Verständnis der antiochenischen Theologie*, Beihefte zur ZeitNTWiss 27 (Berlin: A. Töpelmann, 1962), 213 pp.

413r. K. H. SCHELKLE, *TheolQuart* 143 (1, '63) 86-88.

According to W, Theodore on point after point differed from Paul so that one might say that, contrary to the Apostle, he believed that the Greek world in its fullness could be reconciled with the gospel. This combination of the two worlds, the Christian and the Greek, W finds to be characteristic of present-day Catholicism.

However, one may ask whether W presents the genuine Paul or whether the Apostle is not portrayed with distinctively Lutheran traits. Catholic interpreters find that Paul recognized that a profound connection exists between nature and grace and realized that these two work together. If so, the distance between Paul and Theodore is basically not so great as W would have it. This study reminds one of Harnack's thesis that Catholicism was a Hellenization of NT Christianity. Here, however, Catholicism is made to be a Christianization of Hellenism.—J. J. C.

BIBLICAL THEOLOGY

C. K. BARRETT, *From First Adam to Last. A Study in Pauline Theology* (New York: Scribner's, 1962), x and 124 pp.

414r. G. B. CAIRD, "Representative Men," *ExpTimes* 74 (8, '63) 228-229.

B is uncommonly successful in presenting Paul's thought to the modern man, and he is particularly effective in the long and precise exegesis of Gal 3 in the chapter on Abraham.

Only one reservation is made. B acknowledges a debt to Bultmann but takes issue with him on the subject of mythology, asserting that Paul's theology has an irreducible element of cosmology and myth alongside much that is anthropological and existential. B could have done well, had he avoided the "muddy obscurity of this borrowed jargon." The facts are simple. On the one hand, Paul declares that the salvation of the cosmos is already achieved by Christ on the Cross in and through the salvation of man; and on the other hand, he insists that man's salvation must be individually appropriated by faith. B is right in holding contrary to Bultmann that for Paul the corporate and objective side was at least as real as the subjective. But nothing is gained by calling the one mythological and the other anthropological. Paul regarded man's corporate existence in Adam as a simple fact of experience. And if we call Adam a myth, then he is an anthropological myth, since the very purpose of myth is that it should be existentially experienced.—J. J. C.

415r. P. L. HAMMER, *JournBibRel* 31 (3, '63) 248-249.

The writer demonstrates a solid exegetical concern. He is familiar with some German authors but surprisingly nowhere mentions some important contributions of G. Bornkamm. B's joining of such terms as "mythological" and "eschatological" to Paul's cosmological concern is not always clear. Is not the eschatological dimension in Paul's thought just as related to the anthropological side as it is to the cosmological side (cf. p. 91)?

In a section on baptism B distinguishes between a *theologia crucis* and a *theologia gloriae*, relating the latter only to the last day. But for Paul, as for John, the *theologia crucis* is the *theologia gloriae* (cf. 2 Cor 3:18; 4:6). When thus set over against the *theologia gloriae*, the *theologia crucis* is robbed of its full Pauline meaning. Lastly, in both language and content this study is intended for the theological teacher or student.—J. J. C.

T. BLATTER, *Macht und Herrschaft Gottes. Eine bibeltheologische Studie*, *Studia Friburgensia* N.F. 29 (Fribourg: Universitätsverlag, 1962), x and 148 pp.

416r. G. H. P. THOMPSON, *JournTheolStud* 14 (1, '63) 154-156.

"The book illustrates admirably how the theme of God's power is one of the golden threads drawing the two Testaments and the various books of the Bible

together." In the synthesis of so much material the thousands of biblical passages are enough to daunt many a reader, and at times one comes across excessively dogmatic statements. Occasionally the treatment of key words assumes that a term which in one context has certain implications will always have those implications, e.g., that *hesed* at all times contains a covenant idea, or that *apolytrōsis* in Lk 21:28 has overtones suggestive of the Exodus from Egypt.—J. J. C.

T. BOSLOOPER, *The Virgin Birth* (Philadelphia: Westminster Press, 1962), 272 pp. [See also § 7-975r.]

417r. R. H. FULLER, *JournRel* 43 (3, '63) 254-255.

In "an amazingly comprehensive historical survey of the doctrine" the author "offers at every point shrewd and penetrating judgments." He is undoubtedly right in his main contention that the virgin birth is an attempt to express the Church's Christological faith. He is right also in postulating Hellenistic Jewish Christianity as the creative milieu of the birth stories. But he errs in claiming that these stories are derived from a philosophical and allegorizing tradition and yet are addressed to a non-philosophical mentality which is nevertheless familiar with that kind of philosophizing. It is much more likely that Philo's allegorical interpretation of the births of the patriarchs depends upon a popular Hellenistic Jewish interpretation of those stories in which the patriarchs are believed to have been born by a direct creative act of the Spirit of God (cf. Gal 4:21 ff.). It was this same popular tradition which provided the creative milieu for the virgin birth stories, "whose kerygmatic thrust is not philosophical and allegorical but biblical."—J. J. C.

418r. E. L. MASCALL, "Doctrine Examined," *ChurchQuartRev* 164 (351, '63) 249-250.

This is in many ways an extremely useful book, and its thoroughness is beyond all praise. In the early part of the book there is a splendid vindication of the doctrine with which B is interested. From a theological aspect, however, the volume cannot be praised. "There is a total lack of appreciation of both traditional Protestantism and traditional Catholicism, and a wild distribution of such terms as 'perversion' and 'corruption', but, far worse than this, there is an attitude to religious and theological language that, following his own example, can only be described as perverse and corrupt. Dr Boslooper insists on the retention of the historic credal language which declares that Jesus Christ was 'born of the Virgin Mary' and considers that its abandonment would result in a catastrophic impoverishment of the Christian religion. At the same time he refuses to accept it literally and interprets it as meaning merely that God acted in history and that monogamous marriage is civilization's most important social institution. How in fact respect for monogamy is promoted by using the term 'virgin' to describe someone who was not a virgin at all is not altogether

clear, but clear theological thinking is not Dr Boslooper's strong point. What is quite outrageous is his general attitude to theological language. For if, as he alleges, it is legitimate and desirable to interpret statements to mean the precise opposite of their obvious and accepted sense it becomes impossible to distinguish between their affirmation and their denial. This is to corrupt language and to commit a sin against the truth."—J. J. C.

M. BOUTTIER, *En Christ. Étude d'exégèse et de théologie pauliniennes*, Études d'histoire et de philosophie religieuses 54 (Paris: Presses Univ. de France, 1962), 156 pp.

419r. J. A. FITZMYER, *TheolStud* 24 (2, '63) 296-299.

This monograph is rich in insights, fine distinctions and detailed exegesis and, though one may disagree on some points, the differences will not disrupt the general lines of the presentation. B insists that only one translation—preferably “in Christ”—should be used everywhere, since only thus can one connote the various nuances (temporal, historical, existential) of the redemptive work of Christ inherent in the phrase. The force of the preposition is thus explained by B. *En* is at once *instrumental* (an aspect which disappears if the Deissmann local nuance is accepted), *inclusive* and *eschatological*. It is instrumental when referring to what Christ did for us, eschatological when expressing what the Lord will do for us, and inclusive when denoting what He accomplishes in us in mystic communion.

The book is “an excellent *mise au point*” of this important Pauline phrase. Unfortunately F. Neugebauer's *In Christus* (1961) could not be used. There is a mild criticism of J. Dupont's careful analysis of the Pauline phrase “with Christ” because of its support of the “old thesis” of an evolution in the Apostle's thought. At times, however, B himself seems to suggest the equivalent of this thesis in other terminology (p. 50; c. 5). The weakest part of the book is the comparison of the phrase *en Christo* with the so-called “mystical” genitive. Throughout the volume the author tends to rhetoric and wordiness which at times results in a lack of clarity.—J. J. C.

420r. C. F. D. MOULE, *JournBibLit* 82 (1, '63) 108-111.

“To the present reviewer, the arguments are not everywhere convincing, although always worthy of respect. For instance, the discussion of the genitive with *pistis* recognises more overtones than seem readily audible; the prevailing notion about the *ho kai en Christō Iēsou* of Phil 2:5 is accepted with less independence than is shown over another too easily swallowed piece of exegesis, the identification of Jesus with the Spirit in II Cor 3:17 (which is admirably criticized); the meaning of II Cor 5:6 (a standing problem) is not convincingly established in the discussion on p. 53. It is a pity, too, that in so learned and widely informed a book no mention is made of F. C. Porter's work in a recently past generation of scholars (*The Mind of Christ in Paul*, 1932), or, at the

present time, of J. A. T. Robinson (*The Body: a Study in Pauline Theology*, 1952), E. Best (*One Body in Christ*, 1955), J. Barr (*The Semantics of Biblical Language*, 1961), and T. F. Torrance (*Ex Times*, 68 (1956-57), pp. 111 ff., 157, 221 f.). Again, one would have welcomed a fuller discussion of the degree of originality that may be ascribed to Paul's usage. Is it so evident that he coined it? Does not the idea of *eis Christon* in baptism (common to the Christian communities generally) imply it, and may not its sporadic emergence in non-Pauline writings be due to common inheritance rather than to dependence on Paul? Further, it is obviously necessary, sooner or later, to give still more study to the *en Theō* (or equivalents) so rare in Paul, so common in the Johannine mind; the important discussion by C. H. Dodd (*The Interpretation of the Fourth Gospel*, pp. 192 f.) might be a useful starting point.

"But these are small complaints in comparison with the gratitude which readers must feel for a fresh, deftly-written, and very able study, whose main conclusions seem to be well established."

P. J. DU PLESSIS, *Teleios. The Idea of Perfection in the New Testament* (Kampen: J. H. Kok, 1959), 255 pp.

421r. K. PRÜMM, "Das neutestamentliche Sprach- und Begriffsproblem der Vollkommenheit," *Biblica* 44 (1, '63) 76-92.

The work provides the most complete treatment of this subject thus far published. One might perhaps hold more firmly that the formal concept of *teleios*, etc., is something perfect, that lacks nothing. The treatment of Plato could have discussed the question whether or not his employment of the words might not be the first step in changing the mystery terms into metaphors. For the occurrence of *teleios*, etc., in the mysteries the Hermetic books are quoted as the principal witness. Unfortunately this literature derives from a special kind of mysteries and is a poor representative of the mysteries in general.

In 2 Cor 3:13 *telos* is interpreted as crown or summit of glory, but the context indicates a meaning of end or finish. For the use of *teleios*, etc., Christianity furnished new material. The basic meaning of the words, however, was not changed; it was simply further developed. In evaluating the NT use of these terms part of the problem comes from the fact that the writer's own idea of Christianity is involved, and here at times one detects the influence of the author's Calvinism.—J. J. C.

G. EBELING, *Theologie und Verkündigung. Ein Gespräch mit Rudolf Bultmann*, *Hermeneutische Untersuchungen zur Theologie* 1 (Tübingen: Mohr-Siebeck, 1962), xii and 146 pp. [See also § 7-977r.]

422r. S. LAEUCHLI, "Unsolved Contradictions," *Interpretation* 17 (3, '63) 324-327.

Because historical theology and dogmatic or proclaiming theology must

stand together, E correctly shows a genuine urgency to find new ways of proclamation. Also, he is correct in maintaining that the clash between historical and proclaiming theology takes place in Christology. Here he makes "a passionate plea to get beyond the docetic elements which are no doubt present in both the Barthian and the Bultmannian Christologies."

The following questions concern the solutions proposed and the implied ontology. There is an unsolved contradiction in the relation between the NT, history and dogmatic theology. Furthermore, the weakness of E's method appears in his Christology. His Jesus "is obviously a twentieth-century existentialist Lutheran who searches for security . . ." Thus interpreted, Jesus is again docetic because historically speaking "the certainty itself is as hypothetical and questionable as the whole explicit kerygma of the New Testament." Ultimately the hermeneutic issue lies at the heart of the entire discussion. "If the Christian is meant to stand in the ultimate risk between revelation (as both kerygma and word) and the actualization of revelation in the event today, then there cannot be any hermeneutic principle anywhere." At the most there can be "transmythology." Finally, the Heideggerian ontology is the docetism of this theology.—J. J. C.

J. KNOX, *The Church and the Reality of Christ* (New York: Harper, 1962), 158 pp. [See also § 7-979r.]

423r. F. V. FILSON, *JournRel* 43 (2, '63) 159-160.

K holds that the memory and faith which know the present Christ to be identical with the remembered Jesus are exercised in the Church. And the Church for K is not a second stage of the gospel story; instead the central divine saving action in Christ was the historical beginning of the Church itself. Three observations may be made: (1) The NT seems to say that God's action in Christ was prior to and basic for the emergence of the Church. (2) K's position might suggest that the Church and its developing life are normative. But the significance of the canon is that the Church finds God's action in Christ and the apostolic witness to it best attested in these writings and confesses them to be the standard by which the imperfect Church must continually test its worship and life. (3) The insistence on the Church as the real Body of Christ contains important truth, but it is a figure of speech and can be overstressed so that the individual and social aspects of faith and life receive insufficient consideration.—J. J. C.

424r. G. JOHNSTON, *JournBibLit* 82 (2, '63) 244-245.

"It seems to me unfortunate that Knox does not provide us with the NT texts, most carefully interpreted, on which he founds his case. Has he not really misrepresented Paul, John, and other authors in identifying Christ and the church as a single Incarnation? Their Lord is the divine Son, the Master of his

servants. They themselves have to be forgiven, adopted, and ruled in God's family. We must not ontologize the body image alone; it is a profound metaphor like the images of the bride, vine, temple, house, and so on. I wonder if the Pittenger Christology that Knox supports does not demand prophetic rather than incarnational categories.

"Moreover Knox finds that he must accept the Anglican quadrilateral (p. 144), yet offers no reasoned case against the Petrine primacy of the pope, which is also a part of the historic Catholic structure. One could argue that the church for the NT writers is a community of the *baptized* who obey the apostolic *traditions* (Matt 28:19 f.; Acts 2:38; 8:36; Rom 6:3 ff.; I Cor 12:13; II Thess 2:15). But it remains always an eschatological society of those who have 'hope.'

"A most stimulating and rewarding treatment of a very timely subject; but it is not the last word!"

F. NEUGEBAUER, *In Christus. En Christō. Eine Untersuchung zum Paulinischen Glaubensverständnis* (Göttingen: Vandenhoeck & Ruprecht, 1961), 196 pp. [See also §§ 7-983r—984r.]

425r. P. B[ENOIT], *RevBib* 70 (2, '63) 301-302.

The monograph manifests a healthy reaction against the infatuation for Deissmann's mystical interpretation of the phrase and for the existential faith of Bultmann. The thesis wisely rejects the view of those who find the source of the Pauline phrase in Hellenistic thought. Instead the original influence must be found in the OT and in Judaism. The book is not easy, though it is rewarding, reading. The treatment of the relation between Christ and the *pneuma* (pp. 61-64) seems superficial and inexact.—J. J. C.

S. M. OGDEN, *Christ Without Myth. A Study Based on the Theology of Rudolf Bultmann* (New York: Harper, 1961), 189 pp. [See also §§ 7-697r—698r.]

426r. R. C. COBURN, "A Budget of Theological Puzzles," *JournRel* 43 (2, '63) 83-92.

A number of the ideas expressed in O's book are extremely puzzling, and several are here pointed out and the reasons presented for misgivings about them. O claims that a certain reading or interpretation of the NT captures its true intention, what it really wants to say. And O then proceeds to present a particular reading or interpretation which he claims gives the intention of the NT. Both O's method and his solutions arouse many questions. Several possible answers which O might give are considered, and all of them are found to be wanting.—J. J. C.

427r. J. Y. FENTON, "The Post-liberal Theology of Christ without Myth," *JournRel* 43 (2, '63) 93-104.

O's criticism of the structural inconsistency of Bultmann's solution "misses the central problem involved in Bultmann's theology because of what amounts to an interpretative error." O's critical analysis and constructive argument may be summed up in four theses. (1) Bultmann is consistent in his demand for unrestricted demythologization because his definition of "mythology" is a restricted one. There need be no limit to demythologization because we may speak of God in a non-mythological way using existentialist categories. Comment: Bultmann's use of the term is actually inconsistent because he takes it in an unrestricted sense to include all "this worldly" categories and languages for speaking about God. Faith according to Bultmann is an "other-wordly" act. But is an "other-wordly" act possible?

(2) O errs in rejecting as valid Bultmann's distinction between "possibility in principle" and "possibility in fact." (3) O's solution for avoiding the difficulty he finds in Bultmann is unsatisfactory. (4) O claims that existentialist analysis of human existence should be supplemented with the metaphysics of process philosophy in order to speak *about* as well as *of* God. But the metaphysics of process philosophy must first be made much more radical than O proposes before it can be seriously entertained as a possible answer to Bultmann's radical question.

"The crucial question for Bultmann's theology is not whether or not he is consistent or inconsistent in his exclusive claim that salvation is available solely in Christ. The crucial question is whether he is successful in his attempt to give both a *realistic* and an *eschatological* interpretation of the act of faith. Can a man have real experience of that which is completely 'other-wordly'? Is *God* known and is God *known* in the faith-act? There seems little doubt that Bultmann constantly stresses the eschatological otherness of God. The crucial question is therefore: Is *acknowledgment* realistic knowledge?"—J. J. C.

J. A. T. ROBINSON, *Honest to God* (London: SCM Press, 1963), 143 pp.

428r. F. A. COCKIN, *Theology* 66 (516, '63) 254-256.

It is hard to think that the difficulty of the spatial metaphor "up there," "out there" as used of God is as great as R suggests. The basic issue is whether after eliminating all the "supernatural" images the reality which remains can "at least in any sense which the ordinary man can accept, be regarded as 'personal'." Continuous reliance on Tillich, Bonhoeffer and Bultmann is a source of weakness as well as strength for the argument. Their thought might have been more thoroughly reinterpreted through the medium of R's own mind. On the other hand, in the chapter "The Man for Others" which seeks to re-present the person and work of Christ, R "succeeds in conveying a luminously clear and moving impression, the truth of which no Christian could question, because he is working on the basis of his own first-hand and masterly New Testament scholarship."—J. J. C.

429r. N. F. S. FERRÉ, "Honest to God," *ExpTimes* 74 (10, '63) 308-309.

R uses Tillich's philosophy for his purposes rather than sets forth Tillich's full position. The latter does not seem to admit that God is unconditional love in the sense in which R uses the phrase. Also, R uses Bonhoeffer one-sidedly. "Bonhoeffer was never a systematic theologian." His affirmation that God is setting the world free for maturity "indicates not so much failure of faith in the living God as the dawning understanding of God's indirect work in Nature and history, which surely predominates, and which he could not grasp within his life-long, basically Barthian orientation." As for Bultmann, R lets him be as radical as he is and makes clear that his existentialism and scientism are not the classical Christian faith in God the Creator and Fulfiller, as well as He who forgives sin.

"My own real problems in regard to the book are two. Is Robinson's position an improvement for faith, for both honesty and competence, and can it be reconciled with the Christian faith. Regarding the first problem, everyone today should be mature enough not to think that God is "some spirit floating around invisible 'up there' or 'out there'." Regarding the second problem, R comes right to the center of the Christian position by calling God unconditional Love, even *agapē*, but he has not worked out the implications of this doctrine. "I submit that the New Testament's referring to God as Spirit, Father, and Love, when competently worked out for their full implications, *comes closer to God as unconditional Love* than do any of the theologies Bishop Robinson is advocating."—J. J. C.

430r. P. MASTERSON, "Our Image of God," *IrTheolQuart* 30 (3, '63) 262-272.

Although R "is most emphatic in distinguishing his view from several unsatisfactory approaches to the problem of God, one cannot avoid the impression that, with each distinction, the sense of his own position becomes progressively less intelligible and coherent." Most of the difficulties involved in his account of God "stem from his unconvincing treatment of divine transcendence. To describe divine transcendence in terms of recognizing the unconditional value of love in the conditioned relationships of life, is altogether too vague and inadequate. Even if such a conception is inseparable from a genuine affirmation of divine transcendence it is not equivalent to this affirmation. Indeed such a conception is vague enough to be accepted by somebody who explicitly rejects any affirmation of God. Strangely enough the Bishop admits this very possibility but maintains that it is compatible with belief in God."

431r. C. L. MITTON, "'Honest to God'," *ExpTimes* 74 (9, '63) 276-279.

"For many readers this has been and will be a disturbing book. But it is a timely book and an important one." It is written with a sense of urgency and "characterized by an almost brutal frankness rather than polite discretion." Modern man, R complains, in speaking of God uses old thought forms and thinks of Him as "up there" or "out there." Moreover, it is "misleading to

speak of God as 'a being' or 'a person'. He is rather 'being itself', ultimate reality, and 'personal' rather than 'a person'." Divine transcendence, R maintains, means that man finds God in the depths of life. "In the depths" is explained as signifying "that which you take seriously without reserve in your moral and political activities." However, readers may desire a more precise explanation of the term.

The chapter on Christ appears to understand the Son's relation to the Father as moral rather than metaphysical. And the transcendence of Jesus is explained as the power to transcend self. "This concern of Jesus for others is the experience of transcendence. This life for others is transcendence." There is much in the book which is provokingly unconventional and much which is deeply moving. "Sometimes we wonder if the new emphasis for which he asks could not have been expressed as 'this as well as that,' rather than 'this instead of that'. . . . He himself notes that his three mentors are all of Teutonic race, which may mean that their solutions are not the solutions which the less logical British find easiest to assimilate."—J. J. C.

K. ROMANIUK, *L'amour du Père et du Fils dans la sotériologie de Saint Paul*, *Analecta Biblica* 15 (Rome: Pontificio Instituto Biblico, 1961), xxiv and 333 pp.

432r. K. SULLIVAN, *TheolStud* 24 (2, '63) 294-296.

R wisely concludes that, although the salvific love of the Father and the Son is found in every aspect of the redemption as described by Paul, the mystery of our salvation is so complex that it cannot be reduced to a single schema. This is a solid work, adequately documented, well balanced and constructive. Unfortunately, the style is labored, often to the point of ambiguity and at times obscurity.

The author mentions in passing that the theme of the salvific charity of the Father and the Son is to be found in each period of Paul's missionary activity and that there is a certain progress in the development of the theme. Had this truth been allowed to control the study, this volume would have gained immensely. The exploration of the theme in its historical setting would have provided a clearer understanding of the specifically Pauline characteristics. As a help to theologians, R presents an interesting outline for a dogmatic treatment of the redemption.—J. J. C.

R. SCHNACKENBURG, *Die sittliche Botschaft des Neuen Testaments*, *Handbuch der Moraltheologie* VI (2nd rev. ed.; Munich: Max Hueber Verlag, 1962), xii and 330 pp.

433r. K. T. SCHÄFER, *MünchTheolZeit* 14 (1, '63) 87-88.

Not only is the bibliography admirably brought up to date, but every sentence has been carefully re-examined, as a number of small corrections and

clarifications testify. For example, S is now more inclined to see a Eucharistic meaning in the Acts' breaking of bread. Jesus' expectation of the parousia has been rethought, as has the question of infant baptism. 1 Cor 7:36-38, S now believes, refers to a young Christian contemplating marriage. Contrary to many, S affirms that 1 Cor 7:15 f. does not even implicitly contain permission for the believing party to contract a second marriage; instead this permission is an ecclesiastical development of Paul's granting of a separation to the parties.

The chapter on John has been thoroughly revised. On some points one may wish to disagree, as when following Jeremias, S maintains that Jesus found in Isa 53 the key to the necessity and meaning of His Passion.—J. J. C.

C. SPICQ, *Agapè dans le Nouveau Testament. III: Analyse des textes*, Études Bibliques (Paris: J. Gabalda, 1959), 368 pp. [See also § 6-370r.]

434r. S. LYONNET, "Théologie de l'Agapè," *Biblica* 44 (1, '63) 93-96.

Some precisions can be added to S's excellent work. When Paul juxtaposes faith and charity, faith is the distinctive attitude of man with regard to God. In John also (cf. 1 Jn 3:23) it is living faith and not love for God which responds to the love of God for man. This need not surprise us, since faith essentially means acceptance, and Christianity differed precisely from pagan religions in being not an effort of man to reach God and to win His favor but a receiving, a welcoming of the first step which God must take.

Also, S speaks of anthropocentric *agapē* as contrasted with theocentric *agapē*. It would be more accurate to speak of egocentric *erōs* and of disinterested *agapē*. For Christian love is participation of God's love for man, and therefore is in a sense anthropocentric. But it is at the same time theocentric because it permits man to attain his end which is God. At any rate this love is not egocentric. No doubt this is S's meaning.—J. J. C.

D. M. STANLEY, *Christ's Resurrection in Pauline Soteriology*. *Analecta Biblica* 13 (Rome: Pontificio Instituto Biblico, 1961), xxvii and 313 pp. [See also § 7-987r.]

435r. M. C. PERRY, *JournTheolStud* 14 (1, '63) 150-153.

In places S tends to press into service texts of doubtful relevance, e.g., Rom 3:21-26. A more fundamental question is the legitimacy of treating Paul's theology as a developing system. "This involves the chronological arrangement of the epistles, which needs to be done, as Stanley realizes (p. 61) on historical, not doctrinal, data. This, he admits, is not easy. We may perhaps allow his plea for regarding Paul's attitudes to his adversaries as a matter of history, but it is surely on doctrinal grounds that he asserts (p. 68) that 'the strongest argument for placing Colossians after Romans is the more developed theology of

the cosmic aspects of the redemption which it contains'." However, much that is of value need not be tied to the thesis of development, and the main conclusions of pp. 255-286 can still stand. They are painstakingly demonstrated from the Pauline writings.—J. J. C.

EARLY CHURCH

K. ALAND, *Die Säuglingstaufe im Neuen Testament und in der alten Kirche. Eine Antwort an Joachim Jeremias*, *Theologische Existenz Heute* 86 (Munich: Chr. Kaiser Verlag, 1961), 86 pp.

436r. P. B[ENOIT], *RevBib* 70 (2, '63) 307-309.

The nature of the presentation in which Jeremias' position is refuted point by point tends to make the reading somewhat tiresome. The author claims that infant baptism became customary in the Church about A.D. 200 with the introduction of the belief that a stain was contracted at birth. However, Paul's teaching on original sin would suggest that the Pauline churches already had this idea. Too categorical conclusions have been drawn from 1 Cor 7:14. For a final settlement of the question, all the evidence from the various fields must be examined, and we await with sympathetic curiosity the next round in the debate.—J. J. C.

437r. I. DE LA POTTERIE, *Biblica* 44 (1, '63) 107-109.

The refutation of Jeremias is not always convincing. If he can be charged with being a maximizer in handling the evidence, Aland on his part could be called a minimizer. For example, he interprets Irenaeus, *Adversus Haereses* 2, 23, 2 as stating that Christ sanctified all men, infants, children, youths, old men—by His example. But the passage contains an expression which can refer only to baptism. "Omnes enim venit per semetipsum salvare: omnes, inquam, qui per eum *renascuntur in Deum*, infantes et parvulos, etc." Further, Aland's exposition of *teknois* (Acts 2:39) as descendants, not children, ignores the background of the phrase, Isa 57:19.

On the cardinal issue, the meaning of "house," Jeremias seems to have the better of the argument, as the OT commonly uses that term to designate an entire family including the children. In fine, some of his interpretations, e.g., 1 Cor 7:24; Mk 10:13-16 are here successfully challenged, but in general Jeremias' position still seems to be solidly grounded.—J. J. C.

438r. J. JEREMIAS, *TheolLitZeit* 88 (5, '63) 350-351.

My reply to Aland is here restricted to three points. (1) The expression "the (whole) house" according to clear and constant usage means the entire family including the children. (2) There is not a single witness to prove that in the first two centuries 14 years was the age required for baptism. Neither Aristides, *Apology* 15, 6 nor Justin, *Apology I*, 15, 6 support this position, because Aland's translation is incorrect. (3) The view that baptism was considered

superfluous for children since they had no need of forgiveness, originated in a false idea of baptism which developed in the second century and which cannot be reconciled with the NT eschatological concept of this rite.—J. J. C.

J. BETZ, *Die Eucharistie in der Zeit der griechischen Väter*. Band II/1 *Die Realpräsenz des Leibes und Blutes Jesu im Abendmahl nach dem Neuen Testament* (New York—Vienna: Herder, 1961), xxi and 223 pp.

439r. K. GRAYSTON, *JournTheolStud* 14 (1, '63) 163-165.

In this volume B treats the somatic presence of Christ which is identified with the consecrated elements. He maintains that the Eucharist is a parable and symbol but that a biblical symbol realizes and contains what it portrays. The Eucharist therefore is not necessarily only symbolic. Thus he has shown that it is possible to speak of the Eucharistic bread and wine in this Catholic manner without being false to the biblical material. However, when a Catholic speaks this language is he really saying something fundamentally different from what a Protestant is saying in other language?

Ably but not entirely persuasively B argues that a Moses Christology is the main theme of the Markan account of the Last Supper, that Hebrews is dominated by the Eucharist and the recipients of the Epistle were converted Essenes. He is "most vulnerable when giving an exegesis of the discourse in John vi, which he regards as a unity. The subtle use in this discourse of two sorts of language, the literalist and the spiritualizing, makes it difficult to insist that only the literalist language properly represents the truth."—J. J. C.

G. DELLING, *Worship in the New Testament*, trans. P. Scott (London: Darton, Longman & Todd, 1962), xiv and 191 pp. [See also § 7-989r.]

440r. J. G. DAVIES, *JournTheolStud* 14 (1, '63) 160-161.

Contrary to O. Cullmann who claims that the early Christian worship was always sacramental, D maintains that there were meetings for prayer and for hearing the word of God that were not always joined to a celebration of the Lord's Supper. Moreover, he believes that Jesus rejected the Jewish cultus and that the services of the primitive Church had little in common with those of the Temple and the synagogue. However, one may question his use of the meeting between Paul and the Ephesian elders at Miletus to show that in Christian worship an address preceded prayer, while in Jewish worship the order was the reverse. There is nothing to show that the Miletus encounter was a normal gathering for worship. Moreover, D elsewhere asserts that Christian worship did begin with a greeting and prayer.

One may also query his steadfast refusal to make use of second-century evidence. For "the second-century pattern, which has so much in common with

that of the synagogue, may be regarded legitimately as pointing to an origin in the period when Judaism and Christianity were closer together, i.e. at the beginning of the Apostolic Age, and then the Old Testament knowledge assumed by Paul to be possessed by his readers, despite what Professor Delling says to the contrary, strongly suggests that the pattern was there *ab initio*." The translation is uneven and occasionally unintelligible, the proofreading poor.—J. J. C.

B. GERHARDSSON, *Memory and Manuscript. Oral Tradition and Written Transmission in Rabbinic Judaism and Early Christianity*, trans. E. J. Sharpe, Acta Seminarii Neotestamentici Upsaliensis XXII (Lund: C. W. K. Gleerup; Copenhagen: E. Munksgaard, 1961), 379 pp. [See also § 7-705r.]

441r. P. BENOIT, *RevBib* 70 (2, '63) 269-273.

The most interesting part is chap. 11 which gives the rules for the transmission of oral tradition. The *ipsissima verba* of the masters were memorized, often being repeated in a high voice. Summaries were composed, headings chosen which could designate localities of an action or might be cue words. G sees in the deliberation of the Council of Jerusalem something similar to the sessions held by the rabbis and by the Qumran sectaries: first the contrasting opinions, then recourse to precedents (Peter, Paul) or Scripture (James), finally a decision. But perhaps the very nature of things would mean such a development of a debate.

Paul's action also confirms this exposition of oral tradition. For he received a tradition from Peter (cf. 1 Cor 15), a tradition which can be compared to a Mishnah upon which Paul grafts his Talmud. Unfortunately, as G admits, he has not had the time to provide a systematic analysis of the Gospel material to prove with great detail that writings follow the rabbinic oral tradition methods. But at least G has provided a *Sitz im Leben* which removes the Gospels from the realm of uncontrolled fantastic proliferation and makes these writings once more serious and objective memoirs, interpretations no doubt, but presented with care for the truth and guaranteed by an approved technique.—J. J. C.

442r. M. SMITH, "A Comparison of Early Christian and Early Rabbinic Tradition," *JournBibLit* 82 (2, '63) 169-176.

This book misrepresents both rabbinic and Christian tradition. In the first place, to read back into the period before 70 the developed rabbinic technique of the period about 200 is a gross anachronism. Furthermore, only the genuine Pauline letters of the Christian tradition can be with certainty assigned to the time prior to 70. And neither the content of Jesus' preaching nor the method of transmission was that of the Pharisees (rabbis), as is evident from the following facts.

(1) The parallels in the Gospels show greater variety in the wording than do parallels between works of rabbinic literature. (2) The Gospel is predom-

inantly narrative, the rabbinic material is predominantly expository. (3) The Gospels relate many miracles about Jesus. Tannaitic tradition tells us nothing comparable about the rabbis. (4) The principle of arrangement for the Gospel material is neither mishnaic nor midrashic. (5) The NT shows almost no trace of the methods of teaching and the mnemonic techniques which rabbinic literature often mentions and always presupposes. "In sum, the differences between rabbinic and NT material refute Gerhardsson's theory that the latter was produced by a tradition closely similar to the rabbinic."—J. J. C.

T. F. GLASSON, *Greek Influence in Jewish Eschatology. With Special Reference to the Apocalypses and Pseudepigraphs*, S. P. C. K. Biblical Monographs No. 1 (London: S. P. C. K., 1961), x and 89 pp. [See also § 6-1048r.]

443r. J. A. BAKER, *JournTheolStud* 14 (1, '63) 120-121.

A frequently overlooked angle of Judaism is here made accessible with fairness and restraint by one who is an acknowledged expert in this field. On "a good many points he carries conviction, especially perhaps in dealing with the *Nekuiai* and the realms of the dead." Less satisfactory are the following points: the sections on angels and demons where much of the Jewish exegesis of Gen 6 is not alluded to at all; the sketchy chapter on Qumran; the treatment of Isa 24—27; "and the failure to show how deeply rooted in Semitic thought is the theme of the renewal of *Urzeit* in *Endzeit*." In general G takes "no real account of the possible flow of influence in the reverse direction: Alexander procured not only a hellenizing of the Orient, but an orientalizing of the Greeks . . ."

"There is too little attempt to state clearly what is meant by 'Jewish eschatology' (in the end it turns out to be *Enoch* and a few parallels from other texts) or by 'Greek', and to indicate the proportion of our relevant matter to the worlds from which it is derived. And there is no clear chronological framework, which is unfortunate when references are being made to such protracted movements as Orphism (cp., e.g., p. 24, 'in the course of time . . .'—how much time?) or Christian literature (p. 64, 'an older view'—how much older?)."—J. J. C.

M. HENGEL, *Die Zeloten. Untersuchungen zur jüdischen Freiheitsbewegung in der Zeit von Herodes I. bis 70 n. Chr.*, Arbeiten zur Geschichte des Spätjudentums und Urchristentums Band I (Leiden—Cologne: Brill, 1961), xiv and 406 pp.

444r. G. R. DRIVER, *JournTheolStud* 14 (1, '63) 130-133.

In this exceptionally fine doctoral dissertation H is undoubtedly correct when he claims that the so-called "fourth philosophy" founded by Judah son of Hezekiah and Sadduk c. 25 B.C. was the source of the Zealot movement which

took on a Messianic character, and that the *lēstai* and *sikarioi* were nothing but Zealots and were so called by Josephus to express his disapprobation of them. Unfortunately H does not discuss the question of the relation of this party to the Qumran Covenanters. Apparently there was some connection, though there seems to have been a rift within the two groups. The zeal of Qumran and that of the Zealots was essentially Messianic. In the first century A.D. the novelty was introduced that the Messianic consummation was to be effected by the sword (cf. Mt 11:12; Lk 22:36-38). This view was the motivation for the activity of the Zealots and is reflected in the War Scroll of Qumran.

The "fourth philosophy," H correctly notes, was imported and unusual and its founder unique, but the author has difficulty in explaining how this was so. "He is hampered by the belief that the Covenanters were the Essenes, who are first mentioned c. 150 B.C., and that they flourished c. 100-75 B.C., although the evidence against this identification is overwhelming." Worthy of consideration is E. Bammel's suggestion that the Covenanters were successors of some that fled from Palestine to Egypt and later returned.

Finally, one may raise the question whether the Zealot leader Menahen, murdered on Mt. Ophel at the beginning of the revolt in A.D. 66, can be the Teacher of Righteousness. "The whole problem of the relation of the Covenanters to the Zealots, which Dr. Hengel is perhaps wise to avoid, calls for urgent consideration."—J. J. C.

445r. W. R. FARMER, *NTStud* 9 (4, '63) 395-399.

Based on the thesis that the Zealots were a religiously motivated movement, this history "marks a milestone in New Testament research," destined to become the definitive work on the subject. One may, however, criticize H's conception of the relationship between the Zealots and the Maccabees, which fails to evaluate properly the latter because H does not recognize in the sources on the Maccabees the same type of distorting propaganda he so capably interprets in Josephus' account of the Zealots. The evidence does not indicate any qualitative difference between the two groups. The omission of any index is a regrettable feature of a book that both exemplifies such sound historiographical method and offers so much for further research in NT and late Jewish materials.—G. W. M.

446r. H.-J. SCHOEPS, *ZeitRelGeist* 15 (3, '63) 299-300.

The book's thesis that the Zealots were the fourth Jewish philosophy mentioned by Josephus is questionable. The Pharisees, Sadducees and Essenes go back to the early Maccabean period, but the Zealots appear to have arisen at the time of the census in A.D. 6/7. The Zealots were not a definite party but belonged to a general movement in Judaism both within and outside of Palestine at that time. Zealots belonged to all parties. Chap. 5 gives a list of "Zealot prophets," but in each case H concedes that the identification of the man as a Zealot is uncertain. The tendency to exaggeration is manifest when the War Scroll of Qumran is described as "ganz und gar zelotisch."—J. J. C.

H. MANTEL, *Studies in the History of the Sanhedrin*, Harvard Semitic Studies XVII (Cambridge, Mass.: Harvard University Press, 1961), xv and 274 pp.

447r. E. F. SUTCLIFFE, *HeythJourn* 4, (3, '63) 283-287.

According to M the *synedrion* of the Gospels was a political body, but the Great Sanhedrin was above all a religious assembly. In the exposition great reliance is placed on rabbinic sources, although their reliability does not seem sufficiently established. On the other hand, the Gospels and Acts are suspect, and it is claimed that alterations were made in the Gospel texts as late as the fourth century to meet the felt needs of the Christian community. But if the community had really tampered with the texts, something would have been done to remove the difficulty about the day of the Last Supper. In discussing the trial, M claims that Jesus would not have been condemned for blasphemy, because in that case all the members of the court would have torn their garments. However, when the Gospels state that the high priest rent his garment, it would be evident from the Jewish custom that all the judges would do the same.—J. J. C.

R. J. H. SHUTT, *Studies in Josephus* (London: S. P. C. K., 1961), x and 132 pp. [See also § 7-995r.]

448r. P. WINTER, *TheolLitZeit* 88 (5, '63) 347-349.

The author's attitude toward his subject is moderate and avoids the extremes of other writers who either attack Josephus bitterly or heap fulsome praise upon him. It is false to say with S that the Jews never accepted Josephus. In the Middle Ages, the *Jossipon*, a summary of his works translated from Latin into Hebrew, was very popular among the Jews, and recently Prof. Schalit of the Hebrew University, Jerusalem, has rendered the *Antiquities* into Hebrew. The principal value of the work lies in the study of Josephus' style and a comparison of him with other ancient historians.—J. J. C.

M. STEINER, *La tentation de Jésus dans l'interprétation patristique de Saint Justin à Origène*, *Études Bibliques* (Paris: J. Gabalda, 1962), 232 pp.

449r. T. CHARY, *RevSciRel* 37(2, '63) 208-209.

This analysis of a single pericope sheds light on the exegetical methods of the Fathers, especially of Irenaeus and Origen. These two, who fittingly emphasize the continuity of OT and NT, present the victory of Christ as giving profound significance to the spiritual struggles of Israel. Both also compare Adam and Christ, but Irenaeus stresses resemblances while Origen attends to differences (defeat and victory). The Fathers also accentuate this struggle as representative of the continuing struggle between Christ with his Church and Satan. The psychological interpretation and the literary form (except in Origen) of this text did not concern the early Fathers, and hence are not included in this study. S has given us a valuable work, worthy of the *Études Bibliques* series.—D. J. H.

G. VERMES, *Scripture and Tradition in Judaism. Haggadic Studies*, *Studia Postbiblica* 4 (Leiden: E. J. Brill, 1961), x and 243 pp. [See also § 7-407r.]

450r. M. DELCOR, *BibOr* 20 (3-4, '63) 188-189.

In the fourth part of the book, theology and exegesis, V studies the midrashic developments of Exod 4:24-26 and the interpretation of Isaac's sacrifice in Gen 22 as a preparation for the sacrifice of Christ. He shows that the Palestinian Targum clearly brings out the voluntary sacrifice of Isaac as a victim. This exegesis of Genesis is found in Josephus, 4 Maccabees and Pseudo-Philo in the first century. Consequently it is not surprising that Rom 8:32 and Jn 1:29, etc., employ the sacrifice of Isaac as a type of Christ.

The work shows how valuable these studies and those on Qumran can be for the NT. One may expect that the history of the haggada will be enriched by research on the *Targum of Job* which was discovered in Cave II of Qumran. V was unable to make use of this document which J. van der Ploeg claims is the oldest known Targum.—J. J. C.

451r. P. WINTER, *AnglTheol Rev* 45 (2, '63) 213-216.

The eight studies collected in this volume have as their subject an investigation of the growth of the haggadic midrash. V shows how Scripture shaped the development of tradition and how tradition in turn pointed to the reshaping of Scripture. The subject is of considerable relevance to NT studies because the haggadic midrash provided the foundation for nascent NT theology. Of special interest are the essays dealing with the Balaam story (Num 22—24) and on the Binding of Isaac (Gen 22), the latter exemplifying the emergence of a doctrine on the merit of self-sacrifice in pre-Christian Judaism. This doctrine had important implications for the interpretation of the crucifixion of Jesus. V possesses a comprehensive knowledge of the midrash and has the wherewithal of a scholar.—P. W. (Author).

H. F. VON CAMPENHAUSEN, *Die Jungfrauengeburt in der Theologie der alten Kirche*, *Sitzungsberichte der Heidelberger Akademie der Wissenschaften: Philosophisch-historische Klasse, Jahr. 1962*, 3 Abh. (Heidelberg: Carl Winter Universitätsverlag, 1962), 69 pp.

452r. W. TELFER, *JournTheolStud* 14 (1, '63) 167-168.

The paper is a "polemic, directed against the immense output of 'Mariology' that has taken place, particularly in the last two decades." The argument when dealing with the patristic writing is unimpeachable but hardly so when discussing the evidence of the NT. Here C considers the virgin birth to be a legend without historical foundation. However, before the Gospels were written the brothers of Jesus "accepted a status alongside the apostles equivalent to renunciation of successor-status. . . . If there is any connexion between the predication of the virgin-birth and the self-effacement of the brothers

of Jesus (and it is a reasonable surmise that there is), then 'legend' is not the appropriate word to apply to the predication."

The arguments used as "proof of the non-historicity of the virgin-birth mostly involve begging the question regarding any possible 'Holy Family secret.' If there were such a secret, its disclosure would be out of place as part of the first preaching of the resurrection and the cross of Christ. If therefore much that was first said and written accorded with the public appearance of things and natural presumptions, it does not prove that no secret was known. But the existence of such a secret is a matter incapable of historical proof or disproof. And that means that Frhr. von Campenhausen, in leaning towards disproof, is being as fundamentally subjective as the Mariologists."—J. J. C.

DEAD SEA SCROLLS

O. BETZ, *Offenbarung und Schriftforschung in der Qumransekte*, Wissenschaftliche Untersuchungen zum Neuen Testament 6 (Tübingen: Mohr-Siebeck, 1960), xii and 202 pp. [See also § 6-656r.]

453r. G. BERTRAM, *TheolLitZeit* 88 (5, '63) 353-355.

Among B's conclusions are the following. The Teacher is the one to whom the investigation of Scripture was entrusted as to the successor of Moses. The members of the community do not discover the meaning but carry out what has been revealed by the Teacher. Furthermore, the acceptance of revelation does not depend upon the searching of the Scriptures but is a gift of the Spirit. In the teaching about the Spirit there seems to be evidence of Hellenistic influence.

The book presents a clear, well-ordered survey of Qumran's ideas on revelation and scriptural study which seems to be the primary theological question concerning the group. Here one observes the uniqueness of the sect's method which differs not only from that of the Pharisees but especially from that of Jesus and the early Church, despite a number of similarities. The excursions are well done.—J. J. C.

M. BLACK, *The Scrolls and Christian Origins. Studies in the Jewish Background of the New Testament* (New York: Scribner's, 1961), xv and 206 pp., 16 illustrations. [See also § 7-997r.]

454r. P. WERNBERG-MØLLER, *JournJewStud* 12 (3-4, '63) 177-180.

The book ably presents B's views on the Scrolls and the historical background of early Christianity, and is almost entirely devoid of special pleading.

Some of B's positions can be debated. He holds that the *Rule of the Community* 5:13 refers to initiatory rites and that the congregation at the renewal of the covenant vows entered the baths with total immersion. But this does not seem to be a correct interpretation either of 1QS 5:3 or 3:14 ff. There is nothing whatever in these two contexts that suggests they refer to baptismal rites of initiation. For one thing "sprinkle" as used in 1QS 3:9 would be an

odd word to describe initiatory baptism by total immersion. The Qumran community was very much concerned about Levitical purity, and the rites mentioned in 1QS 3 and 5 belong to that category.

Another point concerns the cult meal. B connects the Qumran meal and the eating of the showbread by the priests in the Temple. The evidence, however, is not sufficient to maintain that the Qumran community celebrated meals consisting of bread only.—J. J. C.

L. MOWRY, *The Dead Sea Scrolls and the Early Church* (Chicago—London: University of Chicago Press, 1962), xi and 260 pp.

455r. O. J. F. SEITZ, *AnglTheolRev* 45 (3, '63) 315-317.

M steers a course between possible extremes and shows familiarity with a wide field of specialized treatments which she summarizes very well. Only rarely has she chosen to present her own views. There may be dissent with one or other of her suggestions. For instance, many would not agree that the Eucharistic elements had within them a power to harm (1 Cor 11:29-30) and that Paul, Mark and Matthew interpreted the Eucharistic ceremony in terms of a propitiation for sins through Jesus' death. The idea of propitiation is a pagan conception of sacrifice. The idea of "covering," i.e., of forgiving sins is something quite different.—J. J. C.

BULLETINS AND BIBLIOGRAPHIES

456. S. BULLOUGH, "Scripture Survey. From Wrede to the New Quest," *Blackfriars* 44 (512, '63) 79-82.

A critique of recent work especially of J. M. Robinson's *The New Quest of the Historical Jesus* (1959) and of W. D. Davies' *Christian Origins and Judaism* (1962).

J. DANIELOU, "Histoire des Origines chrétiennes," *RechSciRel* 51 (1, '63) 112-163.

The first part (pp. 112-130) is concerned with works on Judaism, Judaeo-Christianity and Gnosticism.

A. MICHEL, "Chronique de Théologie," *AmiCler* 73 (May 16, '63) 305-315.

Among the works discussed in this bulletin are the following which pertain to the NT: *La Parole de Dieu en Jésus-Christ* (1961) and *L'Église dans la Bible*. Communications présentées à la XVIIe réunion annuelle de l'Association Catholique d'Études Bibliques au Canada (1962).

D. STANGE, "Theologische Forschungsberichte. Neues Testament," *Pastoral-Blätter* 103 (4, '63) 253-254.

A brief description of six recent NT books.

A. VIARD, "Bulletin de théologie biblique: Nouveau Testament," *RevSciPhil Théol* 47 (2, '63) 221-246.

A survey which discusses 39 recent publications.

BIOGRAPHICAL NOTES

BEST—Rev. Dr. Ernest Best, born in Belfast on May 23, 1917, is an ordained minister of the Presbyterian Church in Ireland. After studies at Queen's University in Belfast (B.D., 1942; Ph.D., 1948), he devoted himself to pastoral work (1949-63) and has lectured in the NT in the Presbyterian College, Belfast (1953-54), and was guest professor of biblical theology at the Austin Presbyterian Theological Seminary in Austin, Texas (1955-57). This fall he becomes lecturer in biblical literature and theology at St. Mary's College, University of St. Andrews. He has published *One Body in Christ* (1955), has contributed to various learned journals and is joint editor of *Biblical Theology* (1962-). At present he is preparing a study of Mark's soteriology and a commentary on Romans based on the NEB.

BIRDSALL—Rev. James Neville Birdsall, a Baptist minister, was born March 11, 1928, in Leicester, England. He studied at Cambridge (B.A., 1950; M.A., 1953) where he won the Corrie Prize and the Eliot Prize in biblical studies, was Jeremie Hellenistic Prizeman of the University (1951) and Stanton Student in Divinity of Trinity College. In 1955 he went to be Research Student of Nottingham University (Ph.D., 1959). He was lecturer in biblical studies at the University of Leeds (1956-60) and is now lecturer in theology at the University of Birmingham with special responsibility for NT work in the department of theology (1961-). His specialty, which began under the direction of R. P. Casey, is NT textual criticism, the Greek text and the Syriac, Georgian and Ethiopic versions. Besides contributions to several learned journals and to *The New Bible Dictionary* (1962) he has published articles on the NT text of Photius in the *JournTheolStud* (1956; 1958) and *The Bodmer Papyrus of the Gospel of John* (1960). At present he is preparing a handbook on textual criticism and is editing *Biblical and Patristic Studies in Memory of Robert P. Casey*.

DOEVE—Prof. Dr. Jan Willem Doeve, a minister of the Dutch Reformed Church, was born June 8, 1918, at The Hague, The Netherlands. He studied theology at the Universities of Utrecht (1942-43) and Leiden (1945-50; Th.D., 1953). In 1962 the University of Utrecht appointed him professor ordinarius for the history of the Jews during the Hellenistic and Roman period (300 B.C. to A.D. 500). His publications include many learned articles and *Jewish Hermeneutics in the Synoptic Gospels and Acts* (1953). He is now preparing three books: a description of Judaism in the time of Jesus, a commentary on Luke's Gospel (both works in Dutch), and a text, translation and commentary on the Mishnah tractate Shekalim (in German). His special field of research is the Judaism of the first century and its importance for NT exegesis and introduction.

SJÖBERG—Dr. Erik Sjöberg, ordained minister of the Church of Sweden (Lutheran), was born at Ovanåker, Sweden, April 1, 1907. He studied at the Universities of Uppsala, Halle, Tübingen and Lund (Th.D., 1939), lectured

in religious history and OT theology at the Academy of Åbo, Finland (1939), and was docent at the University of Lund, lecturing in OT theology and Judaism (1939-43). After teaching religion and philosophy in a secondary school (1943-56), he became headmaster of Kärretorps läroverk (a secondary high school) in Stockholm (1956-). He has specialized in Judaism and biblical theology. Besides periodical articles and contributions to *Acta Orientalia* and Kittel's *Wörterbuch* he has written *Gott und die Sünder im palästinischen Judentum* (1939); *Der Menschensohn im äthiopischen Henochbuch* (1946); *Der verborgene Menschensohn in den Evangelien* (1955).

SMITH—Prof. Charles William Frederick Smith, a priest of the Protestant Episcopal Church (U.S.A.), is Rousmaniere Professor of New Testament at the Protestant Episcopal Theological School, Cambridge, Mass. (1951-). A naturalized U.S. citizen, he was born in London, July 16, 1905, studied at the University of Virginia (B.A.), the Episcopal Theological Seminary in Virginia (B.D., 1933; honorary D.D., 1950). Besides pastoral work and teaching he has been Canon Chancellor of the Washington Cathedral and assistant at the College of Preachers (1941-45), has lectured in homiletics at the Virginia Seminary and was Visiting Fellow at St. Augustine's College, Canterbury (1955). In addition to contributions to scholarly periodicals he has published *The Jesus of the Parables* (1948) and *Biblical Authority for Modern Preaching* (1960). In preparation is a book on the relation of Jesus in the Gospels to preceding and subsequent treatment.

VAWTER—Rev. Bruce Vawter, a Catholic priest and a member of the Congregation of the Mission (Vincentian Fathers), was born in Fort Worth, Texas, on August 11, 1921. He studied at St. Thomas Seminary, Denver, Colorado (B.A., 1942), and at St. Mary's-of-the-Barrens Seminary, Perryville, Missouri, where he was ordained on May 31, 1947. His post-graduate studies were pursued in Rome at the Angelicum University (S.T.L., 1950) and at the Pontifical Biblical Institute (S.S.L., 1952; S.S.D., 1957). From 1952 to 1956 and again since 1962 he has taught Scripture at Kenrick Seminary, Saint Louis, Missouri; from 1958 to 1962 he was professor of Sacred Scripture at St. Thomas Seminary, Denver, Colorado. Most of his summers have been and continue to be spent teaching and lecturing in the U.S.A., Canada, England and Australia. He was president of the Catholic Biblical Association of America (1962) and is an Associate Editor of the *Catholic Biblical Quarterly* (1956-). Besides numerous articles of scholarly and popular interest published in journals and collections, his principal works include *A Path Through Genesis* (1961), *The Bible in the Church* (1959) and *The Conscience of Israel* (1961) which is now being translated into German and French. At present he is assisting in the translation of the Confraternity of Christian Doctrine Version of the Bible and is a contributor to the forthcoming revised edition of *A Catholic Commentary on Holy Scripture* and the *Jerome Bible Commentary*. He is also general editor of a series, *Backgrounds to the Bible*, to be published by Prentice-Hall, Inc.

BOOK NOTICES

INTRODUCTION

K. ALAND, *Kurzgefasste Liste der griechischen Handschriften des Neuen Testaments*, I. Gesamtübersicht, Arbeiten zur Neutestamentlichen Textforschung 1 (Berlin: Walter de Gruyter, 1963, DM 88), 431 pp.

The purpose of this volume is to list all the MSS of the NT, to describe and to evaluate them. Ten years labor of the NT textual institute at Münster and the cooperation of scholars and libraries throughout the world have enabled Professor Aland to produce this first part of a projected two-volume work which will be an indispensable tool for all NT textual research. Every MS is described under nine headings: number, content, date, material, number of pages, number of columns to a page, number of lines to a page, format, present location. Three concordances show the relation between the lists of Tischendorf, Gregory and Soden. Finally, pp. 375-431 give the names of the various libraries and the MSS which each one possesses.

P. F. ANSON, *Christ and the Sailor. A study of the maritime incidents in the New Testament*. (Fresno, Calif.: Academy Library Guild, 1963, \$1.75), xviii and 198 pp.

The volume, a reprint of the 1954 edition, owes its origin to the conviction of a maritime artist whose long acquaintance with fisher folk had convinced him that the best way to understand the NT maritime scenes is to visualize them in terms of contemporary life.

K. BARTH, *The Preaching of the Gospel*, trans. B. E. Hooke (Philadelphia: Westminster Press, 1963, \$2.50), 94 pp.

Student notes on a series of talks delivered some years ago form the basis for the present volume. First the author defines preaching, emphasizing its two aspects, that it is the word of God in the speech of man. Then comes a discussion of the essential characteristics of preaching, followed by hints for the preparation of a sermon, a section which includes three sermon outlines. Finally, an appendix reproduces a sermon delivered by Barth to prisoners in a jail at Basel.

D. M. BEEGLE, *The Inspiration of Scripture* (Philadelphia: Westminster Press, 1963, \$4.50), 223 pp.

Associate professor of Hebrew and OT at the Biblical Seminary in New York, B subjects to critical re-examination the question of the inspiration of Scripture, basing his study not only on the data of Scripture itself, but also on the non-biblical scientific findings of the past 40 years. Inerrancy, verbal inspiration, plenary inspiration, existentialism and revelation are among the topics discussed.

Biblisch-historisches Handwörterbuch. Landeskunde, Geschichte, Religion, Kultur, Literatur. Erster Band, A-G, ed. B. Reicke and L. Rost (Göttingen: Vandenhoeck & Ruprecht, 1962, DM 48), xvi pp., 616 columns, 50 photos., 1 map, illus.

The articles are primarily concerned with the archaeology, history, culture and literature of various peoples connected with the Bible so that the reader may understand the basis for the thought and imagery of the Bible. The material thus serves to preserve biblical exegesis and theology from one-sidedness and from excessive abstraction. Each article is signed, and most have a selected bibliography.

F.-M. BRAUN, O.P., *The Work of Père Lagrange*, adapted from the French by R. T. A. Murphy, O.P. (Milwaukee: Bruce, 1963, \$7.00), xviii and 306 pp., photo.

The professor of NT exegesis at St. Rose Priory, Dubuque, Iowa, has made available for the English reading public the tribute of a fellow Dominican to the famous exegete Lagrange. Bringing matters up to date, the translator has added a final chapter, "The Harvest," in which he traces the profound influence of Lagrange upon modern Catholic biblical scholarship. The bibliography of Lagrange's writings, numbering 1786, is indexed according to authors and subject matter. An appendix discusses a 1912 decree of the Consistorial Congregation concerning certain biblical commentaries.

J. E. BRUNS, *Hear His Voice Today. A Guide to the Content and Comprehension of the Bible* (New York: P. J. Kennedy, 1963, \$4.50), ix and 207 pp.

The former director of the Institute of Comparative Religions at St. John's University has composed a manual to assist the layman through the intricacies of the Bible. The body of the volume, the second of three parts, consists of brief summaries and discussions of the individual biblical books. Part one deals with questions of introduction, such as authenticity, inspiration, canonicity, etc., and part three applies the principles to the NT, chiefly to the infancy narratives. Extensive notes with references to recent English titles, especially those by Catholic authors, have been added to the first and third parts.

L. CERFAUX, *Recueil Lucien Cerfaux. Études d'Exégèse et d'Histoire Religieuse de Monseigneur Cerfaux réunies à l'occasion de son soixante-dixième anniversaire*, Tome III, Supplément, Bibliotheca Ephemeridum Theologicarum Lovaniensium, Vol. XVIII (Gembloux, Belgium: Duculot, 1962, paper 400 Bel. fr.), 458 pp.

This third and last volume of the Cerfaux collection contains 26 articles whose scope ranges over four fields: the confines of Christianity, critical studies and the theology of the Gospels, primitive Christianity and Pauline studies. Most of the articles were written within the last five years. There is a table of contents for the three volumes in addition to indexes of authors and citations.

The Church's Use of the Bible. Past and Present, ed. D. E. Nineham (London: S. P. C. K., 1963, 21 s.), ix and 174 pp.

The contributions to this volume originally formed a series of public lectures given in 1960-61 at the University of London, King's College, to mark the inauguration of a new chair in divinity. Each speaker treated the Bible's relation to his own specialized field. Thus C. K. Barrett discussed the NT period; H. Chadwick, the Greek Fathers; J. N. D. Kelly, the Latin Fathers; B. Smalley, the Middle Ages; E. G. Rupp, the age of the Reformation; E. Carpenter, the eighteenth century; G. W. H. Lampe, the period since the rise of critical study; D. E. Nineham, the editor, summarizes the fruits of the lectures in "The Lessons of the Past for the Present." The volume ends with a four-page "Selective Index of Names and Subjects."

Dictionary of the Bible, ed. J. Hastings (rev. ed.; New York: Scribners, 1963, \$15.00), xxi and 1059 pp., 16 maps.

In this completely revised edition much new material has been added especially from the fields of archaeology, textual criticism and biblical theology. The text of the earlier edition was based on the AV. For this edition the RSV is the basic text but cross-references are added to the AV. Among the new entries

is an article by M. Burrows on the Dead Sea Scrolls. F. C. Grant is responsible for the NT entries; H. H. Rowley supervises the OT articles.

W. GARRISON, *A guide to reading the entire Bible in one year* (Indianapolis—New York: Bobbs-Merrill, 1963, \$3.95), 320 pp.

A Methodist pastor transmits academic or technical questions in order to provide prayerful considerations on the Bible for modern Christians. In 12 one-month periods the author gives, day by day, inspirational reflections on the RSV text. Five sections are devoted to the NT.

R. M. GRANT, *A Historical Introduction to the New Testament* (New York—Evanston, Ill.: Harper & Row, 1963, \$5.00), 447 pp.

From 1959 to 1963 R. M. Grant, professor of NT at the University of Chicago, has been engaged in refining this introduction. The result is 21 chapters uniting three approaches to the NT—literary, historical, theological. Questions of the canon and textual criticism are treated in part one. But chapters on literary criticism, historical criticism and the necessity of theological understanding provide the core of these prolegomena. The conclusion reached is that: "Without the 'hypothesis' of the Church the New Testament documents are like isolated pearls without a string." Part two presents NT literature by systematic groupings. Special emphasis is placed on the Synoptic problem. Part three views the NT against the Greco-Roman world, especially Palestine beginning with the Maccabean writings. Chapter 19 discusses the problems connected with the new quest for the historical Jesus.

Der historische Jesus und der Christus unseres Glaubens. Eine Katholische Auseinandersetzung mit den Folgen der Entmythologisierungstheorie, ed. K. Schubert (Vienna—Freiburg: Herder, 1962, DM 21), 287 pp.

Authorized by the Catholic Akademikerverband of the archdiocese of Vienna, K. Schubert has edited this series of essays on demythologizing. He himself is responsible for two articles, one of which states the problem and the other studies the Jewish religious groups in the first century A.D. Among the other contributors are F. Mussner, whose theme is the historical Jesus, and A. Stöger who evaluates the Christology of the Johannine and Pauline writings. Jesus as the Christ in the kerygma and the meaning of the kerygma for our faith is the topic of the first of W. Beilner's essays; in the second he offers a critique of Bultmann's demythologizing. The series is completed with R. Haardt's discussion of the *Gospel of Thomas* and extracanonical sayings of Jesus.

L. HODGSON, *The Bible and the Training of the Clergy* (London: Darton, Longman & Todd, 1963, 12 s. 6 d.), ix and 95 pp.

Critical of present methods, H proposes a new plan for the training of ordinands especially in the theological colleges of the Church of England. After first stressing the need of a change and pointing out that the priest's life should combine scholarly criticism with a truly pastoral ministry, he sets forth the guiding principles for the curriculum and then gives an outline of "the truly biblical theology by which we should be trying to live today." A final chapter contains detailed suggestions which "may be summed up in two words, flexibility and humanisation."

Internationale Zeitschriftenschau für Bibelwissenschaft und Grenzgebiete. International Review of Biblical Studies. Revue Internationale des Études Bibliques, Band IX, 1962/63, ed. F. Stier (Düsseldorf: Patmos-Verlag, 1963, paper DM 56, \$14.00), xii and 344 pp.

Under the editorship of Prof. F. Stier who was assisted by Dr. P. I. Bratsiotis of Athens, Prof. K. Elliger of Tübingen and Prof. A. Vögtle of Freiburg, an international team of scholars has summarized 2199 items which appeared in some 300 journals and 150 annuals, books and *Festschriften*. Besides providing a complete report of NT scholarly work, the volume is distinguished for its extensive treatment of the writings on the OT and of the material found in the auxiliary sciences. A unique service is supplied in the abstracts of articles from so many *Festschriften*.

I. L. JENSEN, *Independent Bible Study. Using the Analytic Chart and the Inductive Method* (Chicago: Moody Press, 1963, \$3.50), 188 pp.

The author applies inductive study-methods to his analysis of the biblical text. Particular use is made of a graphic construction of an analytic chart to aid interpretation and comprehension.

E. LÖVESTAM, *Spiritual Wakefulness in the New Testament*, trans. W. F. Salisbury, Lunds Universitets Arsskrift. N. F. Avd. 1, Bd. 55, Nr. 3 (Lund: C. W. K. Gleerup, 1963, paper 30 Sw. kr.), 170 pp.

The motif of spiritual vigilance is studied in the teaching of Jesus as reflected in the Synoptics on the one hand and in the Epistles and Apocalypse on the other. This term in the NT is found to have a different meaning from the term as used in Gnosticism and even in the OT and Judaism. The author maintains that the NT admonition to keep awake refers to the Christians' "state of having already obtained the gift of salvation (in Jesus Christ), and it means an exhortation to live in freedom from the 'sleep' of this world, awaiting the eschatological consummation and being prepared for its arrival."

A. MARSHALL, *New Testament Greek Primer* (London: Samuel Bagster, 1962, 12 s. 6 d.), 168 pp.

In this compact introduction to NT Greek M explains the parts of speech and summarizes the elementary syntactical principles in 19 simple rules. Exercises for each section with answers at the end of the book are included.

H. D. McDONALD, *Theories of Revelation. An Historical Study, 1860—1960* (London: G. Allen & Unwin, 1963, 37 s. 6 d.), 383 pp.

In this sequel to *Ideas of Revelation, 1700—1860*, the author investigates the historical understanding of revelation from that period when Darwinism and higher criticism began to challenge the traditional understanding of biblical inspiration, inerrancy and religious authority. The basic philosophies underlying the major theories of this period are given close scrutiny. Indexes of names and subjects are included.

G. MORAN, F.S.C., *Scripture and Tradition. A Survey of the Controversy* (New York: Herder & Herder, 1963, \$3.50), 127 pp.

Ecumenical concern and the Vatican Council have heightened interest in the controversy among Catholic scholars on the relation of Scripture to tradition, a controversy whose liveliness and extent can be seen from the book's ten pages of bibliography. With a desire of resolving the differences, M presents the opposing arguments and suggests possible avenues of agreement. A participant in the controversy, G. H. Tavard states in the foreword that he believes the two viewpoints represent two very different and perhaps irreconcilable concepts of the work and method of theology. If so, M's position would represent a third theological type.

Neutestamentliche Aufsätze. Festschrift für Prof. Josef Schmid zum 70. Geburtstag, ed. J. Blinzler et al. (Regensburg: Pustet, 1963, DM 45), 340 pp., 1 photo.

This volume contains a complete bibliography of S's writings which has been prepared by P. Neuenzeit and 30 contributions by NT scholars written in English, French and German. The topics treated include NT exegesis, textual criticism, biblical theology and Qumran studies. The entries of the joint editors can alone be mentioned here: "Zur Auslegung von I Kor 7,14" (J. Blinzler); "Zur Hermeneutik Tertullians" (O. Kuss); and "Beiträge aus Qumran zum Verständnis des Epheserbriefes" (F. Mussner). There is an index of modern writers and a complete scriptural index which occupies 14 pages.

New Frontiers in Theology. Discussions among German and American Theologians, Vol. I, *The Later Heidegger and Theology*, ed. J. M. Robinson and J. B. Cobb, Jr. (New York—London: Harper & Row, 1963, \$4.50), xii and 212 pp.

This dialogue, an attempt to elucidate the nature and function of hermeneutics, is introduced by J. M. Robinson's historical survey, "The German Discussion of the Later Heidegger." There follows the "focal essay": "What is Systematic Theology?" by Barth's successor at Basel, H. Ott. Three Americans, A. B. Come, C. Michalson and S. M. Ogden record their agreements and/or dissatisfaction with Ott's presentation. J. B. Cobb, Jr., presents in summary a reappraisal to which Ott in turn replies.

F. Nötscher, *Vom Alten zum Neuen Testament*, Bonner Biblische Beiträge 17 (Bonn: P. Hanstein Verlag, 1962, paper DM 32), vii and 250 pp.

A professor of the Catholic Theological Faculty at Bonn has collected and revised slightly 13 of his essays which appeared in various journals and *Festschriften* from 1949 to 1961. Related to the NT period are the following articles on Qumran: four on Fate, one on the sacred meals, one each on Truth, Holiness, Spirit and Spirits, another on *episkopos* and *mebaqqer*. The Resurrection is treated in the twelfth essay.

Parole de Dieu et sacerdoce, ed. E. Fischer and L. Bouyer (Paris—New York: Desclée & Cie, 1962, paper 15.60 F), 306 pp., 2 photos.

Former pupils and friends of Archbishop Weber, who for many years was a seminary professor and superior, have contributed to this volume in honor of his golden jubilee in the priesthood. The book has three parts: the first is theological; the second contains exegetical and critical studies; the third is pastoral. Two essays fall within the NT field—J. Schmitt's study of the Resurrection in the early preaching and in the Gospels; and A. Feuillet's discussion of the rivers of living water in Jn 7:38.

Philips' Scripture Atlas, ed. H. Fullard (London: G. Philip & Son, 1962, 8 s. 6 d.), iv and 32 pp., 19 photos., 32 maps.

This small volume includes physical and geographical maps of the OT and NT periods, selected illustrations and two pages of descriptive notes.

E. PREUSCHEN, *Griechisch-deutsches Taschenwörterbuch zum Neuen Testament* (5th ed.; Berlin: A. Töpelmann, 1963, plastic DM 6.80), 196 pp.

Although much has been altered and improved in this pocket dictionary of the Greek NT since P's death, the fifth edition still bears his name. Using the

Nestle-Aland text as a basis, the editors have marked in the margins *hapax legomena*, variants found only in the critical apparatus, and words appearing less than ten times. Words appearing more than ten times have been listed together in an appendix.

H. RIDDERBOS, *The Authority of the New Testament Scriptures*, trans. H. de Jongste, International Library of Philosophy and Theology, Biblical and Theological Studies Series (Philadelphia: Presbyterian & Reformed Publishing Co., 1963, paper \$2.50), xii and 93 pp.

The author's purpose is to clarify the relationship between the history of redemption and the NT books. The ground for the recognition of the canon is found to be in principle redemptive-historical, i.e., Christological. For it was Christ who caused His Church to accept the canon and by means of the witness of the Holy Spirit led her to recognize the canon as such.

Studiorum Paulinorum Congressus Internationalis Catholicus 1961. Simul Secundus Congressus Internationalis Catholicus de Re Biblica. Completo Undevicesimo Saeculo post S. Pauli in Urbem Adventum, Vol. I and II, *Analecta Biblica* 17-18 (Rome: Pontificio Instituto Biblico, 1963, paper 12,000 Lire), xv and 538 pp., 627 pp.

The Catholic International Congress of Pauline Studies and the Second International Biblical Congress took place in Rome, September 25-30, 1961. Now, thanks to the painstaking efforts of the Pontifical Biblical Institute, the more than 100 addresses have been collected in two volumes and made available to the reading public. All the papers are printed in their original languages (English, French, German, Italian and Spanish) and treat numerous aspects of Pauline theology, exegetical problems of chapters and verses, and literary procedures. Volume one contains 39 communications; volume two contains 58. In addition, seven keynote addresses are featured: "La structure de Rom I - II" (A. Descamps); "The Object of Faith according to St. Paul's Epistles" (C. Butler); "Il Messianismo di San Paolo" (S. Garofalo); "Doxa bei Paulus als heilsgeschichtlicher Begriff" (H. Schlier); "L'unité de l'Église selon l'Épître aux Éphésiens" (P. Benoit); "Die Entwicklung der paulinischen Theologie in ihren Hauptlinien" (W. Grossouw); "Gratuité de la justification et gratuité du salut" (S. Lyonnet). There is a Scripture index and one for Greek words.

Theologisches Wörterbuch zum Neuen Testament, ed. G. Friedrich, Band VII, Doppel-Lieferung 11-12 (Bogen 39-46) *stereos—syggenēs* (Stuttgart: W. Kohlhammer, 1963, paper DM 9.20), pp. 609-736.

This double fascicle of *TWNT* contains two contributions of Bertram, *stereos* and *strephō* (with compounds). Grundmann studies at length *stephanos* and *stēkō*; Bauernfeind treats *strateuomai* (all forms) and *strouthion*. Except for two essays by Wilckens, *stolē* and *stylos*, different authors study the remaining words: Harder, *stērizō*; Betz, *stigma*; Fitzner, *stilbō*; Delling, *stoicheō* (22 pages); Weiss, *stoma*; and Michaelis begins the *syggenēs* entry.

H. E. W. TURNER, *Historicity and the Gospels. A Sketch of Historical Method and its Application to the Gospels* (London: Mowbray, 1963, 15 s.), ix and 108 pp.

The material of this book comprises an expansion of a lecture series delivered to the Norwich Diocesan Clergy School. The author traces modern develop-

ments in the theory of history. He then surveys recent trends in the study of kerygmatic history. Finally comes the presentation of criteria for the present-day approach to the Gospels. Here T insists that both aspects of Gospel history must be kept in mind, the historical as well as the interpretative, since the interpretation should have adequate support in the historical facts of Jesus' life.

N. TURNER, *Moulton's Grammar of New Testament Greek*, Vol. III, *Syntax* (Edinburgh: T. & T. Clark, 1963, 60 s.), xxii and 417 pp.

J. H. Moulton's two-volume grammar had dealt only with prolegomena and accident; the author himself died before the completion of volume 2 (1919 to 1929). Now, after numerous interruptions, T has been able to complete the third volume on syntax. The text, aimed at the teacher of exegesis, the textual critic and the student of comparative philology, follows the structure of natural linguistic pattern "building up of the sentence from its independent elements right to the complicated co-ordinations and subordinations of the period." Nineteen chapters on the analytical aspects are given; eight on the synthetic. Detailed indexes of the Bible, early Christian writings, Greek literature, together with an index of Greek words and a chronological bibliography of grammar studies complete the work.

W. C. VAN UNNIK, *De Semitische achtergrond van parrēsia in het Nieuwe Testament*, Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde N. R., Deel 25, No. 11 (Amsterdam: Noord-Hollandsche Uitgevers, 1962, paper 2.25 gld.), pp. 585-601.

The author seeks to shed light on the NT usage of *parrēsia*, "freedom of speech," by explaining the word's Semitic background.

A. VIDAL CRUAÑAS, *Gramatica Breve de Griego Biblico* (Madrid: Compañía Bibliografica Española, S. A., 1962, paper 36 ptas.), 78 pp.

For the beginner, a teacher of 20 years experience presents NT Greek simply and clearly, illustrates the rules from familiar NT verses and constantly compares the Koine with the classical language in order to show how the former naturally evolved from the latter.

Vox Evangelica II. Biblical and Historical Essays by Members of the Faculty of the London Bible College, ed. R. P. Martin (London: Epworth, 1963, paper 6 s.), 80 pp.

The success of the first (1962) number of *Vox Evangelica*, which is now out of print, encouraged the editors to publish this second issue. The NT articles are: R. P. Martin, "Aspects of Worship in the New Testament Churches"; and D. Guthrie, "Recent Literature on the Acts of the Apostles."

R. R. WILLIAMS, *The Bible in Worship and Ministry*. The McMath Lectures, with other essays on Biblical themes (London: Mowbray, 1962, 10 s. 6 d.), vii and 136 pp.

The Bishop of Leicester describes the biblical material used in Anglican worship and analyzes it under the aspects of helping prayer, informing the mind, guiding conscience in the formation of moral decisions, and providing spiritual food for the flock. Additional chapters discuss the use of the Bible today, compare the AV with the NEB, and present principles of biblical interpretation.

GOSPELS—ACTS

Die Apostelgeschichte, ed. G. Stählin, Das Neue Testament Deutsch 5 (10th ed.; Göttingen: Vandenhoeck & Ruprecht, 1962, paper DM 14.80), 343 pp., 3 maps, 6 plans.

The running commentary of the book is interspersed with excursuses, 44 in number, which summarize findings or provide additional material. The volume contains a colored map of the NT world and eight black-and-white maps or diagrams of cities and sites important for the understanding of Acts. There is a 12-page index of subjects and names, an index of excursuses, and an insert with the list of places which occur on the map of the NT world.

J. A. BAILEY, *The Traditions Common to the Gospels of Luke and John*, Supplements to NovTest VII (Leiden: Brill, 1963, 14 gld.), viii and 121 pp.

In 13 chapters the author, under the tutelage of his mentor, O. Cullmann, attempts to show how the Fourth Gospel, although containing more genuinely Palestinian material, drew upon Luke's Gospel and hence should be dated after A.D. 80. Evidence of this dependence is particularly noticeable in the parallel Passion accounts beginning with the Anointing of Jesus and is clear too in the Resurrection narratives. Literary and historical similarities are the major pre-occupations of the dissertation; resemblances in theological viewpoint are for the most part excluded. A five-page bibliography concludes this monograph.

J. A. BAIRD, *The Justice of God in the Teaching of Jesus* (Philadelphia: Westminster Press, 1963, \$6.50), 283 pp.

The book's thesis is thus expressed. "The concept of justice is the heart of the prophetic concept of God, the central element in the gospel of Jesus, and the ultimate clue to his mission and message." B investigates the idea of judgment in Jesus' sayings and especially in the parables. This systematic treatment of Jesus' thought leans heavily on the Synoptic materials which, in the author's view, have been neglected because of a skeptical attitude toward the Synoptic tradition.

H. BIETENHARD, *Die Botschaft vom Reiche Gottes im Neuen Testament* (Bern: B. Haller Verlag, 1963, paper 1.40 Sw. fr.), 29 pp.

The author of *Das Tausendjährige Reich* (1944) sees the kingdom as God's future reign with the just and considers this the central idea of the NT message. The theme is then examined in relation to the individual, Jesus, the Holy Spirit and the Church.

G. BORNKAMM, G. BARTH, H. J. HELD, *Tradition and Interpretation in Matthew*, trans. P. Scott, The New Testament Library (Philadelphia: Westminster Press, 1963, \$6.00), 307 pp.

While form-critics insist that the first three Evangelists were primarily collectors and editors, nevertheless research today is concerned with the development in the redaction and arrangement of the material. What H. Conzelmann did for Luke, and W. Marxen for Mark, is paralleled by the contributions of Professor Bornkamm (pp. 15-57) and two of his pupils (pp. 58-299) in their studies of St. Matthew.

G. EICHHOLZ, *Einführung in die Gleichnisse*, Biblische Studien 37 (Neukirchen Kreis Moers: Neukirchener Verlag, 1963, paper DM 5.95), 110 pp.

This introduction to a method of interpreting the NT parables first discusses the problems of language and tradition, and then applies these principles to

particular parables. The Parables of the Two Debtors (Lk 7:36-50), of the Great Banquet (Lk 14:16-24), of the Royal Wedding Feast (Mt 22:1-14), and of the Good Samaritan (Lk 10:25-37) are examined in turn. In his treatment of language E has incorporated material from an article in *EvangTheol* [cf. § 6-440]; his discussion of the Parable of the Good Samaritan is a revision of a 1952 essay.

R. C. FOSTER, *Studies in the Life of Christ. The Final Week* (Grand Rapids: Baker Book House, 1962, \$4.50), 345 pp.

The professor of NT in the Cincinnati Bible Seminary has here gathered the fruits of many years of teaching courses on the life of Christ. The approach is devotional.

W. GARRISON, *Women in the Life of Jesus* (Indianapolis—New York: Bobbs-Merrill, 1962, \$3.95), 192 pp.

Pastor of Roberts Park Methodist Church, Indianapolis, and contributor of a weekly religious column to the *Indianapolis News*, the author addresses his devotional popularization to the churchgoer. Amazed at the neglect shown by certain sects to the Mother of Jesus, he offers a corrective in an essay on the Virgin Mary. Also included are reflections on the life of Mary Magdalene, Martha, Herodias, Salome and others.

T. F. GLASSON, *Moses in the Fourth Gospel*, *Studies in Biblical Theology* 40 (Naperville, Ill.: Allenson, 1963, paper \$2.00), 115 pp.

Lecturer in NT literature and biblical theology at New College, London, G has organized these 16 chapters of Johannine studies around Moses typologically representing Christ. Central to the argument is a discussion of cc. 6, 7, and 8 of John wherein the second Moses is seen as manna, the water, and the fiery pillar. Also treated against the background of the LXX and rabbinic evidence is the wilderness motif and the brazen serpent theme.

A. GONZÁLEZ MORFÍN, *Jesucristo-Palabra y palabra de Jesucristo, Algunos elementos para la teología de la palabra en el Evangelio de San Juan* (Col. Guerrero, Mexico: Editorial Jus, 1962, paper), 147 pp.

The scope of this dissertation presented to the Gregorian University, Rome, is restricted to a consideration of *logos* in the Fourth Gospel. Part one discusses the principal pertinent expressions: *logos*, *lalein*, *didachē*. Part two considers the reality behind these expressions, namely, Jesus, the Word of God. The presentation seeks to provide biblical confirmation for such systematic Christological manuals as B. Lonergan's *De Verbo Incarnato*. A 30-page appendix of Greek texts is included.

R. GORMAN, *Les dernières heures de Jésus*, trans. R. Virrion (Mulhouse: Salvator, 1963, paper 10.50 F), 259 pp.

Christians who desire a more detailed study of Christ's Passion than is usually found in the major lives of Christ are the audience for which this work was written. It considers the psychology of the characters, the historical setting and the spiritual significance of the events from the cenacle to the tomb.

F. HAHN, *Christologische Hoheitstitel. Ihre Geschichte im frühen Christentum*, *Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 83 (Göttingen: Vandenhoeck & Ruprecht, 1963, cloth DM 32, paper 28), 442 pp.

A professor of NT at the University of Heidelberg treats the following Christological titles: Son of Man, *kyrios*, *christos*, Son of David and Son of

God. Interspersed are brief excursuses on the Servant of Yahweh, Ps 110:1, Mk 8:27-33, the Messiah as high priest, and the Transfiguration and Baptism narratives. An appendix discusses "the eschatological prophet." Several indexes are included.

J.-EM. JANOT, S.J., *Les Adieux de Jésus. Lectures méditées sur le Discours à la Cène* (S. Jean, ch. 13-17), *Vie Spirituelle et Vie Intérieure* (Paris: Lethielloux, 1963, paper 7.80 F), 140 pp.

Intended primarily for devotion, the work dispenses with a bibliography and has only an occasional note. The biblical text is taken at times from Crampon's translation, at times from the *Bible de Jérusalem*.

J. JOMIER, *La Vie du Messie* (Paris: Cerf, 1963, paper 9 F), 359 pp.

The author, resident of Cairo and collaborator at the Dominican Institute of Oriental Studies, has two major reasons for producing this new life of Christ. He has felt that the personal response of his faith in the Messiah can offer fresh insights into the events of the public ministry of Jesus. Secondly, his point of view, that of one daily confronting Islamic and Christian cultures, can be helpful to the reader. The work was directed by P. Benoit and other professors of Jerusalem's École Biblique.

G. LUNDSTRÖM, *The Kingdom of God in the Teaching of Jesus. A History of Interpretation from the Last Decades of the Nineteenth Century to the Present Day*, trans. J. Bulman (Richmond, Va.: John Knox Press, 1963), xiv and 300 pp.

Bishop Lundström's doctoral dissertation for Uppsala University, presented in 1947, is for the first time translated into English. The historical survey of the interpretation of Jesus' teaching on the kingdom of God begins with Ritschl, Weiss and Schweitzer. Further chapters include studies on the theories of Dodd, Bultmann, Kümmel, etc. To bring the work up to date a 40-page postscript has been added. A detailed bibliography is included.

W. LÜTHI, *Les Béatitudes*, trans. R. Revet, *La foi et la vie* (Neuchâtel—Paris: Delachaux & Niestlé, 1963, paper), 127 pp.

This translation seeks to present in simple language the teaching of the Beatitudes to a wide audience. The public envisaged is described as "those who have come from great tribulation," i.e., from persecution, opposition and the trials of daily life.

W. LÜTHI, *Das Lukasevangelium ausgelegt für die Gemeinde*, Band I, Kapitel 1-10 (Basel: F. Reinhardt, 1963, 11.50 Sw. fr.), 359 pp.

An experienced pastor here offers his reflections on the first ten chapters of Luke's Gospel. Some 60 entries incorporate material from sermons on the parables delivered in 1946 and from his preaching on Luke (1948-1950). As a student at Bern, L saw the rise of theological liberalism and now witnesses to the values and limitations of demythologizing.

U. MAUSER, *Christ in the Wilderness. The Wilderness Theme in the Second Gospel and its Basis in the Biblical Tradition*, *Studies in Biblical Theology* 39 (Naperville, Ill.: Allenson, 1963, paper \$2.75), 159 pp.

Professor Mauser uses the wilderness theme as a guide for understanding Mark's Gospel. Tracing the theme in the OT, the intertestamental period and the NT, he claims that the desert was "the place of God's mighty acts, significant for all believers of all times and places." Indexes of authors and references are appended.

R. MEYER, *Die Wiedergewinnung des Johannesevangeliums* (Stuttgart: Verlag Urachhaus, 1962, DM 14), 305 pp.

In response to philosopher Rudolf Steiner's challenge to win back the Gospels for the modern consciousness, the author explores the mystery of Christianity in the light of John's Gospel. The major topics treated are the dignity of man, the Passover, the three years of public ministry, the triumph over death, and the high priest of mankind.

M. MIGUENS, *El Paraclito (Jn 14-16)*, *Studii Biblici Franciscani Analecta* 2 (Jerusalem: Franciscan Press, 1963, paper), xiii and 277 pp.

The logia of the Fourth Gospel where the Holy Spirit receives the title *paraclētos* (Jn 14—16) are here analyzed. The work seeks to determine the connection between the forensic content of the Greek term and the nature and activity of the Spirit emphasized in these sections.

G. C. MORGAN, *The Parables and Metaphors of Our Lord* (Westwood, N. J.: Fleming H. Revell, 1963), 352 pp.

The popular appeal of this expository presentation of the NT parables is evidenced by this sixteenth printing of the earlier 1943 edition. These 63 studies, addressed to ministers, teachers and Bible students, aim at strengthening the Christian's faith.

Proclaiming the New Testament (Grand Rapids: Baker Book House, 1961, \$2.50 each)

4. R. A. WARD, *The Gospel of John*, 142 pp.

13. C. N. WEISIGER, *The Epistles of Peter*, 141 pp.

14. R. B. JONES, *The Epistles of James, John, and Jude*, 164 pp.

In keeping with the purpose of the series, these three books offer suggestions and helps for preaching. Each chapter is composed of five divisions: historical setting, expository meaning, doctrinal value, practical aim and homiletic form. A brief bibliography of English works is appended to each book.

H. RIDDERBOS, *The Coming of the Kingdom*, trans. H. de Jongste, ed. R. O. Zorn (Philadelphia: Presbyterian & Reformed Publishing Co., 1962, \$8.95), xxxiv and 556 pp.

A study of the central theme of the Synoptic Gospels is here presented by the professor of the NT in The Theological Seminary, Kampen, The Netherlands. After discussing consistent and realized eschatology he defends the thesis that the kingdom has both a present and a future phase. Special attention is given to the parables and to Mark 13. Notes are added at the end of each chapter (12 pages for chap. 10), and the three indexes comprise 16 pages.

Stuttgarter Bibelhefte (Stuttgart: Quell Verlag, 1961, paper)

K. HENNIG, *Das Markus-Evangelium* (3rd ed.; DM 4.20), 104 pp.

W. PFRÜNDER AND K. GUTBROD, *Der Philipperbrief. Der Kolosserbrief* (2nd ed.; DM 2.90), 68 pp.

E. STÖFFLER, *Das Lukas-Evangelium* (2nd ed.; DM 3.80), 91 pp.

Previous booklets in this series of brief commentaries for the layman have been noticed for our readers. Here we have recent second and third editions of the popular-styled pamphlets which aim at a readable and readily understandable interpretation of the biblical texts.

W. WREDE, *Das Messiasgeheimnis in den Evangelien. Zugleich ein Beitrag zum Verständnis des Markusevangeliums* (3rd ed.; Göttingen: Vandenhoeck & Ruprecht, 1963, cloth DM 16.80, paper 12.80), xiii and 291 pp.

The original edition, published in 1901, is now reprinted because of the renewed attention to Wrede's work which has been occasioned by the new quest for the historical Jesus.

EPISTLES—APOCALYPSE

R. E. DAVIES, *Studies in I Corinthians* (London: Epworth, 1962, 10 s. 6 d.), 94 pp.

These six studies, which bring together the contents of the Epistle under subject headings, are substantially the author's Bible Study addresses given during the World Methodist Conference at Oslo, 1961. The NEB text has been used, and questions for discussion are added at the end.

L.-M. DEWAILLY, O.P., *La jeune église de Thessalonique. Les deux premières Épîtres de saint Paul*, Lectio Divina 37 (Paris: Cerf, 1963, paper 8.40 F), 158 pp.

The earliest NT writings form the basis for an investigation of Paul's concept of his own role as apostle and for the study of the life of the emerging community. The concluding chapter compares the Epistles with Paul's later elaborated thought.

A. FEUILLET, *L'Apocalypse. État de la question*, Studia Neotestamentica, Subsidia III (Paris—Bruges: Desclée de Brouwer, 1963, 135 Bel. fr.), 122 pp.

As Schnackenburg [cf. *NTA* 6 (3, '62) p. 424] and Rigaux [7 (3, '63) p. 394] have done for other areas of NT research, F marshals the major studies on the Apocalypse since 1920 to indicate trends in contemporary scholarship. The studies are grouped systematically: first, methods of interpretation, followed in turn by sections on the unity and literary structure, analysis, theological import, date and place of origin, authorship. Several special questions are treated separately, such as the identity of the Woman of the Apocalypse, the reign of a 1000 years. Several indexes and a table of contents are included.

S. GREIJ DANUS, *De Brieven van de Apostel Paulus aan de Efesiërs en de Filippenzen. Opnieuw uit de Grondtekst vertaald en verklaard*, Korte Verklaring der Heilige Schrift (3rd ed.; Kampen: J. H. Kok, 1962, 10.50 gld.), 237 pp.

This volume is a contribution to a series which offers a brief semi-popular explanation of Scripture. In addition to the interpretation, the book includes a new translation of the Epistles to the Ephesians and Philippians from the original text.

A. W. HEATHCOTE, *An Introduction to the Letters of St Paul* (London: Darton, Longman & Todd, 1963, 21 s.), vi and 203 pp.

This concise introduction briefly analyzes each Epistle, explains the background, suggests questions for examination and uses occasional diagrams, e.g., to illustrate the complex relation between the letters sent to Corinth. The book is intended for teachers in training and for students in the sixth form of English schools.

P. HUBER, *Gott für uns. Der Brief an die Römer*, Meines Fusses Leuchte (Zurich—Frankfurt: Gotthelf-Verlag, 1962, paper 5.80 Sw. fr.), 203 pp.

The author takes as his goal to bring the reader to an awareness that God, despite our unworthiness, has decided for us. Emphasis is placed on the themes of faith alone, the new man, God and Israel, and justification. The author hopes that we may be thus transformed as were Augustine, Luther and Wesley by a correct understanding of the Epistle.

J. JEREMIAS AND H. STRATHMANN, *Die Briefe an Timotheus und Titus. Der Brief an die Hebräer*, Das Neue Testament Deutsch 9 (8th ed.; Göttingen: Vandenhoeck & Ruprecht, 1963, paper DM 7), 163 pp.

The Göttingen NT series continues to appear in revised editions. Translation and commentary of the Pastoral Epistles have been entrusted to J. Jeremias. H. Strathmann has the same responsibility for the Epistle to the Hebrews. This is the eighth revised edition.

W. KRAMER, *Christos Kyrios Gottessohn. Untersuchungen zu Gebrauch und Bedeutung der christologischen Bezeichnungen bei Paulus und den vorpaulinischen Gemeinden*, Abhandlungen zur Theologie des Alten und Neuen Testaments 44 (Zurich—Stuttgart: Zwingli Verlag, 1963, paper 22.50 Sw. fr.), 235 pp.

A University of Zurich doctoral dissertation studies three Christological titles as they occur in Paul and in the pre-Pauline Church. From the research the conclusion is reached that Paul's distinctive contribution to Christianity was not in his Christology but in his acceptance and modification of pre-Pauline formulas which speak of Jesus as the Christ, the Lord and the Son of God. Special problems connected with these titles are treated in the concluding section of the volume.

A. F. N. LEKKERKERKER, *De brief van Paulus aan de Romeinen*, I, De Prediking van het Nieuwe Testament (Nijkerk: G. F. Callenbach, 1962, 17.50 gld.), 365 pp.

Designed to aid in the preaching of the NT, this first part of a two-volume work on the Epistle to the Romans presents an extensive theological commentary on cc. 1—8, written from the viewpoint of the Reform Church.

T. W. MANSON, *On Paul and John. Some Selected Theological Themes*, ed. M. Black, Studies in Biblical Theology 38 (Naperville, Ill.: Allenson, 1963, paper \$2.85), 168 pp.

The work consists in a selection of the late Professor Manson's class lectures delivered in the late forties and early fifties. The Pauline studies include the significance of Christ in His cosmic role, as savior and in the Church. Johanne themes, Christology and the Logos doctrine comprise the section on the Fourth Gospel.

P. MÜLLER, *Das Hohelied der Christen Hoffnung, Tod, Auferstehung, Ent-rückung, 6 Betrachtungen über 1. Korinther 15* (2nd ed.; Metzingen: Ernst Franz, 1963, paper DM 1.25), 40 pp.

M offers a meditative commentary on the song of Christian hope found in 1 Cor 15. The author attempts both to clarify the meaning of the text and to point out its significance in our lives. Special attention is given to vv. 51-52.

J. K. S. REID, *Our Life in Christ*, The Library of History and Doctrine (Philadelphia: Westminster Press, 1963, \$3.75), 148 pp.

Convinced that the Pauline phrase *en Christō* holds the key to a proper understanding of the Christian gospel, the professor of Christian dogmatics at the University of Aberdeen stresses its "objective interpretation." The work submits to critical analysis some of the important studies of *en Christō* in the last 70 years (e.g., A. Deissmann, J. Weiss). F. Neugebauer's *In Christus* (1961), published after the research was completed, is treated summarily in footnotes. The study includes sections on demythologizing and the person of Jesus, existentialist answers to Christian living (Bultmann, Tillich), and traditional interpretations of Pauline theology in the early Church Fathers. The author has reworked these lectures given at Princeton Theological Seminary in 1960.

W. SCHMITHALS, *Paulus und Jakobus*, Forschungen zur Religion und Literatur des Alten und Neuen Testaments 85 (Göttingen: Vandenhoeck & Ruprecht, 1963, paper DM 12.80), 103 pp.

Great diversity, the author claims, characterized the Church before A.D. 70. Missions to the Gentiles seem taken for granted, and the differences between Paul and James are somewhat similar to those between the Synoptics and Paul. It was only after the fall of Jerusalem that Jewish Christian groups developed an excessive veneration for the Mosaic Law, lost interest in seeking proselytes and appealed to James as the special patron for their position.

A. VANHOYE, S.J., *La Structure littéraire de l'Épître aux Hébreux*, Studia Neotestamentica, Studia I (Paris—Bruges: Desclée de Brouwer, 1963, paper 360 Bel. fr.), 285 pp.

The recently inaugurated "Studia Neotestamentica" has produced to date three volumes of "Subsidia" studies collating present-day research in NT areas. This monograph forms the first of the "Studia" series proper, committed to original investigation. By use of a "structured translation" and frequent analytic charts the professor exposes the highly meticulous style of Hebrews and its concentric literary structure. Previous important analyses of Hebrews are presented and criticized. A bibliography, three indexes and a table of contents facilitate reference. S. Lyonnet of the Pontifical Biblical Institute contributes the preface.

W. C. VAN UNNIK, *Tarsus or Jerusalem. The City of Paul's Youth*, trans. G. Ogg (London: Epworth, 1962, 15 s.), 76 pp.

The author wishes to prove that Paul lived in Jerusalem almost from the beginning of his life. This is said to follow from a correct understanding of Acts 22:3 where the phrase "brought up" (*anatethrammenos*) indicates Paul was in Jerusalem, not Tarsus, as a small child. This contention would influence our views on Paul's contacts with the Law and the Temple even before his training under Gamaliel. An appendix contrasts the meaning of *trephō* (*anatrephō*) over against *paideuō* in classical and later Greek usage. A bibliography is appended.

J.-J. VON ALLMEN, *Pauline Teaching on Marriage*, Studies in Christian Faith and Practice 6 (London: Faith Press, 1963, paper 7 s. 6 d.). 82 pp.

The translation of *Maris et femmes* (1951) discusses the typological implications of the couple according to Paul. Also mentioned are the indissolubility of marriage and the relationship of the two partners to their children and to the world.

U. WICKERT, *Studien zu den Pauluskommentaren Theodors von Mopsuestia. Als Beitrag zum Verständnis der antiochenischen Theologie*, Beihefte zur Zeit NTWiss 27 (Berlin: A. Töpelmann, 1962, paper DM 32), 213 pp.

This study, a development of a 1957 dissertation at the Evangelical Theological Faculty of the University of Tübingen, investigates Theodore's exegesis of the Pauline Epistles. Ten chapters organize the material under the following headings: rational character of Theodore's exegesis, freedom and choice, predestination; paideia, mortality and sin, law, justification, Church, salvation-history, and time. W believes that Theodore differed from Paul on numerous points so that ultimately we have a reconciliation of the gospel with Hellenic culture rather than an antithetical tension. Corrections of the H. B. Swete—K. Staab text are added in an appendix.

BIBLICAL THEOLOGY

P. ALTHAUS, *Um die Wahrheit des Evangeliums* (Stuttgart: Calwer Verlag, 1962, DM 24), 312 pp.

Twenty articles, written mainly within the last decade, are gathered under three general headings: gospel, Church and doctrine. Topics treated vary from natural theology, Marxism, and anthroposophy to the one Church, the ecumenical significance of the Lutheran confession, and the work of A. Schlatter. The volume as a whole aims at demonstrating the richness and variety of modern theological problems.

A. BEA, *The Unity of Christians*, ed. B. Leeming, S.J. (New York: Herder & Herder, 1963, \$4.95), 231 pp.

Various aspects of the Second Vatican Council are discussed concluding with a chapter entitled "St Paul's vision of the Church in human history," a translation of an article which first appeared in *CivCatt* [cf. *NTA* § 6-490].

A. BENGSCHE, *Der Glaube an die Auferstehung* (Berlin: Morus-Verlag, 1962, DM 6.80), 171 pp.

The 42-year old Catholic Archbishop of Berlin describes Christianity as "dying with and rising with Christ" and so sees Easter as the high point of the Church year. He first discusses the preparations, then the feast itself, and finally its fulfillment. The author aims at showing the power of the joyous gospel of eternal life in meeting contemporary problems.

A.-M. BESNARD, O.P., *Le Mystère du Nom. Quiconque invoquera le nom du Seigneur sera sauvé. Joël 3,5, Lectio Divina 35* (Paris: Cerf, 1962, paper 12 F), 198 pp., 7 plates.

After a study of the importance of the name of Yahweh in Israelite faith and cult, B investigates the meaning of "to call on the name of the Lord" in the OT, especially in Joel 3:5. The third section of the work treats this phrase as it appeared in the early Christian Church.

G. A. BUTTRICK, *Christ and History* (New York—Nashville, Tenn.: Abingdon Press, 1963, \$3.00), 176 pp.

As a corrective of Toynbee's viewpoint, the general editor of *The Interpreter's Bible* sets forth the meaning of history in these chapters which are the outgrowth of a series of lectureships. He maintains that "History is Dialogue between God and man-in-pilgrimage in the language of Event; and Christ is the Conversation's middle term, the key to the translation, the light in which the whole pilgrimage can be seen and understood, and the love in which the history's brokenness is healed."

The Church as the Body of Christ, The Cardinal O'Hara Series 1 (Notre Dame, Ind.: University of Notre Dame Press, 1963, \$2.95), xii and 145 pp.

The second ecumenical colloquium held at Notre Dame University in October 1962 had as its theme the Church as the Body of Christ. Two of the papers here published were given by Protestants, K. Skydsgaard presenting the Evangelical view and F. Littell that of the Free Churches. B. Ahern set forth the scriptural, W. Burghardt the patristic, and B. Cooke the theological basis for the Roman Catholic position.

G. H. CLARK, *Karl Barth's Theological Method*, Evangelical Theological Society 4 (Philadelphia: Presbyterian & Reformed Publishing Co., 1963, \$5.00), ix and 229 pp.

The fourth in the Monograph Series of the Evangelical Theological Society is devoted to an analysis and critique of Barth's biblical theology. The author wishes to show how "alien presuppositions" have sometimes prejudiced Barth's use of the scriptural material. Certain outlooks adopted from secular philosophy are said to affect his views on revelation, knowledge of God and religious language. Two final chapters discuss "The Word of God" and "Verbal Revelation." C is chairman of the philosophy department at Butler University, Indianapolis, Ind.

O. CULLMANN, *Die Christologie des Neuen Testaments* (3rd ed.; Tübingen: Mohr-Siebeck, 1963, cloth DM 25, paper 21), xii and 352 pp.

Apart from corrections of detail, this third edition is the same as the second. A foreword takes notice of objections which have been raised against the presentation and points out answers which have been already published or refers to forthcoming books, one of which will be a comprehensive study of salvation-history.

J. DE FRAINE, *Adam und seine Nachkommen. Der Begriff der 'Korporativen Persönlichkeit' in der Heiligen Schrift*, trans. R. Koch and H. Bausch (Cologne: Bachem, 1962, DM 19), 310 pp.

The concept of corporate personality is studied and then applied to nine themes which run throughout the OT. This is followed by concrete applications of the fluid concept to Adam, the king, the prophets, the Servant of Yahweh, the Son of Man, and the "I" of the Psalms. A concluding chapter examines the nine themes with reference to the NT and to the doctrine of the Mystical Body. There is a bibliography for further study and a scriptural index. This German version is translated from the French edition [cf. *NTA* 5 (1, '60) p. 117].

F. X. DURRWELL, C.Ss.R., *In the Redeeming Christ. Toward a Theology of Spirituality*, trans. R. Sheed (New York: Sheed & Ward, 1963, \$5.00), xi and 292 pp.

In his earlier work, *The Resurrection* (Eng. trans., 1960), Father Durrwell not only outlined the major features of a theology of Christ in His death and glorification, but also formulated the essential principles of the spiritual life. These principles he here restates, stressing certain features and making practical applications. The author does not attempt to develop the full doctrine of the spiritual life but presents a collection of notes, some of which have already appeared as periodical articles. The original French title of the book read *Dans le Christ rédempteur* (1960).

J. EGERMANN, *La Charité dans la Bible*, Charité Vivante II (Mulhouse: Salvator, 1963, paper 9.80 F), 232 pp.

In keeping with the general purpose of this series, the book seeks to utilize the latest and most authentic recent insights of biblical theology in a way meaningful for the average Christian intent on a personal commitment to the God of revelation. Avoiding then excessively didactic presentation, E studies numerous texts from the Jerusalem Bible in three sections: the OT God of charity, Christ and charity in the NT, and the NT view of charity in the life of the Christian.

E. FLOOD, O.S.B., *In Memory of Me. God's Plan for men: present in history, made active in the Eucharist* (New York: Sheed & Ward, 1963, \$3.00), 117 pp.

This popular presentation of God's salvific acts describes three historical events: the Passover, the Last Supper and the Mass. In these F shows the preparation and continuing fulfillment of God's loving activity and friendship with man.

A. GELIN, *Hommes et Femmes de la Bible*, Horizons de la Catechèse 327 (Paris: Liget, 1962, paper 15 F), 302 pp.

This work, a selection of articles originally appearing in the review *Catéchistes*, discusses major OT personages and their influence and importance in salvation-history. Five additional articles from other periodicals are included as appendixes.

O. KARRER, *Peter and the Church. An Examination of Cullmann's Thesis, Quaestiones Disputatae* 8 (New York: Herder & Herder, 1963, paper \$2.25), 142 pp.

The views of Cullmann as developed in *Peter: Disciple, Apostle, Martyr* are frankly challenged by a Catholic theologian. K opposes the view that Peter enjoyed primacy only in the early Church until he yielded to James the Less. Cullmann's theses against Petrine primacy and apostolic succession are critically examined in the light of the NT and the life of the early Church.

L. KRINETZKI, O.S.B., *Der Bund Gottes mit den Menschen nach dem Alten und Neuen Testament*, Die Welt der Bibel 15 (Düsseldorf: Patmos-Verlag, 1963, paper DM 4.80), 128 pp.

In his historical development of the concept "covenant," K carefully distinguishes its various types in the OT, paying particular attention to the distinction between the "covenant of the Law" and the "covenant of freedom." The second shorter part deals with covenant in the NT.

R. LATOURELLE, S.J., *Théologie de la Révélation*, Studia 15 (Bruges: Desclée de Brouwer, 1963, paper 330 Bel. fr.), 509 pp.

Many of L's recent articles from periodical literature on the theology of revelation have been abstracted in *NTA*. These appear as part of the 24 chapters developing a full-scale systematic study of revelation by the dean of the Theological Faculty and professor of fundamental theology at the Gregorian University, Rome. The OT and NT notions of revelation are first considered, followed by a survey of the same theme in the Fathers of the early Church. Next the concept is traced through medieval writings and later Roman Catholic theology from Trent to the present day. The final synthesis in part five treats the connection of revelation with faith, history, miracles, the Church, etc. A 14-page bibliography and indexes complement this work.

L. LEGRAND, M.E.P., *The Biblical Doctrine of Virginity* (New York: Sheed & Ward, 1963, \$3.50), 167 pp.

French-born member of the Paris Foreign Missions Society and professor of SS in Bangalore, India, L brings together his recent articles on the biblical concepts *parthenos*, *agamos*, *egkratēs*, etc. The OT prefiguration of Christian celibacy in Jeremias begins the investigation. Virginity is then seen in its sacrificial and spiritual significance. The Lukan and Pauline view is that the celibate proclaims the inauguration of the new world where the flesh has no power except by the fecundity of the Spirit. Stress is placed on virginity as a theological, rather than a moral, virtue. Occasional contrasts are indicated with Buddhist and Hindu teaching. Three indexes are appended.

M.-H. LELONG, O.P., *Évangile du Père, Épiphanie* (Paris: Cerf, 1963, paper), 300 pp.

The author discusses various aspects of God the Father as seen in the NT and the reciprocal relations of Christians as children and sons of God.

L. LOCHET, *Fils de Dieu, Lumière de la foi* (Paris: Cerf, 1963, paper 15.60 F), 412 pp.

This spiritual work for the modern Christian discusses the various relationships of the Christian to God which stem from his sharing in the life of God and being His son.

J. P. MARTIN, *The Last Judgment in Protestant Theology from Orthodoxy to Ritschl* (Grand Rapids: Eerdmans, 1963, \$4.00), 214 pp.

The author, assistant professor of NT at Princeton Theological Seminary, traces the history of eschatology and the Last Judgment in the framework of Protestant theological thought from the seventeenth to the nineteenth century. Investigating the meaning of history in a theological perspective, M wishes to show how certain philosophical presuppositions have influenced the exegetical interpretations of the NT message.

W. MARXSEN, *Das Abendmahl als christologisches Problem* (Gütersloh: Gerd Mohn, 1963, paper DM 4.80), 32 pp.

In non-technical language the author sketches briefly the development of Christology and then in parallel fashion traces the early development of the Lord's Supper. In a third section M treats theological implications.

J. MEYENDORFF ET AL., *The Primacy of Peter*, Library of Orthodox Theology and Spirituality 1 (London: Faith Press, 1963, 15 s.), 134 pp.

The new series devoted to the relevance of Orthodoxy for interconfessional dialogue is being produced in Switzerland. The first translation from the French original contains four essays: "St. Peter in Byzantine Theology" (J. Meyendorff); "The Idea of Primacy in Orthodox Ecclesiology" (A. Schmemmann); "The Church which Presides in Love" (N. Afanassieff); "Peter's Place in the Early Church" (N. Koulomzine). Historico-theological reasoning predominates in the first three articles. The fourth essay, however, is most professedly biblical in emphasis. Arguments against Peter's permanent primacy are adduced from the NT.

K. RAHNER, *The Church and the Sacraments*, trans. W. J. O'Hara, *Quaestiones Disputatae* 9 (New York: Herder & Herder, 1963, paper \$2.25), 117 pp.

The Church is described as the continuing presence of Christ in the world and thus the fundamental sacrament, the source of all sacraments. Precisely

because they are signs and symbols of God's presence, sacraments are the causes of grace. R's thesis circumvents the historical difficulty of proving Christ's special institution of certain sacraments. The work concludes with a consideration of the ecclesiological aspect of all the sacraments, seen as events in the believer's sanctification.

C. C. RYRIE, *The Grace of God* (Chicago: Moody Press, 1963, \$2.50), 126 pp.

By means of what is described "reverent scholarship" the author traces the historical meaning of *hesed* and *charis* in the Bible. Two additional chapters: "Sovereign Grace" and "Life under Grace" relate this revelation to Christian living. The professor of systematic theology at the Dallas Theological Seminary addresses the theological student and minister in this text.

R. SCHMITZ, *Das Herrnmahl*, ed. W. Wöhrle (Witten/Ruhr: Bundes-Verlag, 1962, paper DM 4), 117 pp.

Devotional reflections on the Lord's Supper written by the late Richard Schmitz (1858-1945) use both the NT and Evangelical writers to shed light on the lasting significance of this mystery.

R. SCHNACKENBURG, *New Testament Theology Today*, trans. D. Askew (New York: Herder & Herder, 1963, \$2.95), 133 pp.

The co-editor of *Biblische Zeitschrift* received critical acclaim in 1961 for the original French edition of this new series [cf. *NTA* 6 (3, '62) p. 424]. Described as a "balanced evaluation of the central concerns of modern scholarship, and a bibliographic guide," this English translation retains the eight-chapter structure of the original: general problems of NT theology, the principal schools of interpretation, early Church theology, studies on the theology of the Synoptics, Paul, John and the remaining NT books. Chapter eight discusses NT themes with particular stress on Christology and ecclesiology. R. Murphy contributes the foreword to the English edition.

A. SCHULZ, *Nachfolgen und Nachahmen. Studien über das Verhältnis der neutestamentlichen Jüngerschaft zur urchristlichen Vorbildethik*, Studien zum Alten und Neuen Testament VI (Munich: Kösel-Verlag, 1962, paper DM 36), 349 pp.

According to this Munich doctoral dissertation the concepts of following Jesus and of imitating Him are distinct in the NT. The first concept had a religious meaning, the second an ethical one. Yet the NT itself evidences the beginning of the tendency to use the terms as synonyms. The saying about carrying one's cross behind Jesus easily led to the idea of imitation of Him, when the words were read in the light of Calvary and Easter. This fusion of the ideas of following and imitation seems to stem from the Hellenistic milieu of the NT writings.

H. THIELICKE, *Man in God's World*, trans. and ed. J. W. Doberstein (New York—London: Harper & Row, 1963, \$3.95), 223 pp.

Removed by the Nazis from his university teaching post and forbidden to publish, the author was finally allowed to give a weekly lecture in the Stuttgart Cathedral Church. The period was World War II, and though the meeting places were bombed out one after another, the lectures continued to be thronged by unconventional churchgoers. To meet their needs the speaker decided to base his talks upon Luther's *Small Catechism*. A selection of these lectures is here translated. The chapter on the reality of the demonic is taken from another of the author's works.

THE WORLD OF THE NEW TESTAMENT

K. ALAND, *Did the Early Church Baptize Infants?*, trans. G. R. Beasley-Murray, The Library of History and Doctrine (Philadelphia: Westminster Press, 1963, \$3.50), 120 pp.

The debate on infant baptism, which has been carried on in Germany between J. Jeremias and K. Aland, is made available to the British and American public in this translation [cf. *NTA* 5 (3, '61) p. 363] of Principal Beasley-Murray. That the background and pertinence of the dispute may be more readily understood, the translator has written an introductory essay on "The Baptismal Controversy in the British Scene." And J. F. Jansen of the Austin Presbyterian Theological Seminary has a parallel introduction for American readers. In a brief preface the author explains how his research on this question led him to a complete reversal of his original position.

Annual of the Swedish Theological Institute, Vol. I, ed. H. Kosmala et al. (Leiden: Brill, 1962, 24 gld.), 160 pp., 1 photo.

The Swedish Theological Institute in Jerusalem, established in 1951, has begun the publication of a yearbook which will contain studies in the OT and the NT, the Dead Sea Scrolls and Judaism. This issue contains seven varied essays, three of which are directly pertinent to readers of *NTA*: "The Day of Pentecost in Jubilees, Qumran, and Acts" (B. Noack); "Die Essener in Geschichte und Gegenwart" (G. Lindeskog); and "Die frühchristliche Überlieferung über die Herkunft der Familie des Herodes" (A. Schalit).

P. AUBIN, S.J., *Le Problème de la "Conversion."* Étude sur un terme commun à l'Hellénisme et au Christianisme des trois premiers siècles, Théologie Historique 1 (Paris: Beauchesne, 1963, paper), 236 pp.

The study analyzes etymologically the word *epistrophē*, "conversion," and then proceeds to investigate its use philosophically before and in Plotinus, and theologically in the LXX, the NT and the early Fathers, especially Irenaeus, Clement of Alexandria and Origen. A brief summary concludes each chapter and indexes refer to the authors discussed.

Biblical and Other Studies, ed. A. Altmann, Philip W. Lown Institute of Advanced Judaic Studies, Studies and Texts: Vol. I (Cambridge, Mass.: Harvard University Press, 1963, \$6.00), ix and 266 pp.

The Lown Institute of Advanced Judaic Studies, located at Brandeis University, seeks to encourage contemporary Jewish research on cultural topics ranging from scriptural questions to Spinoza's philosophy. Its first published volume collects 12 studies from the 1960-1961 academic year. Although OT interpretation predominates in the biblical essays, two articles have pertinence to the NT. S. Lieberman in "How Much Greek in Jewish Palestine?" minimizes the importance of Greek ideas upon rabbinic theology and law; M. Smith in "Observations on *Hekhalot Rabbati*" sheds light on several NT passages.

E. M. BLAIKLOCK, *The Century of the New Testament*, Christian Books for the Modern World (Chicago: Inter-Varsity Press, 1962, paper \$1.25; London: Inter-Varsity Fellowship, 4 s.), 158 pp., 4 maps.

This brief survey of the NT background contains four maps, a chronology of the first century, a list of emperors, a chart of the Herod family, an appendix on the date of the Nativity, two indexes and a list of English titles for suggested further reading.

J. W. BOWMAN, *Jesus' Teaching in Its Environment* (Richmond, Va.: John Knox Press, 1963, paper \$1.75), 120 pp.

The author's thesis is that Jesus was not directly influenced by the pagan Greek and Oriental cultures and religions; instead there was a direct continuity of Jesus' teaching with the Jewish culture, the Hebrew prophetic Scriptures and their transcendent revelation-redemption message. Study-questions and readings are suggested for each chapter.

R. BULTMANN, *Das Urchristentum im Rahmen der antiken Religionen*, rowoholts deutsche enzyklopädie 157/158 (Reinbek: Rowoholt, 1962, paper DM 4.80), 268 pp.

Bultmann offers to the educated reader an interpretation intended to furnish new possibilities for understanding human existence. Successive chapters examine the influence exercised upon early Christianity by the OT, Judaism, Greece and Hellenism.

A. G. CLARKE, *New Testament Church Principles* (3rd ed.; New York: Loizeaux Brothers, 1962, \$2.50), 102 pp.

Baptism, the Lord's Supper, fellowship, discipline, finance and woman's sphere are some of the topics briefly treated in these pages. The revised edition is based upon mimeographed notes of lectures given by the author to a weekly class of Bible students in Bermuda.

G. H. DE VRIES, *Bronnen voor de geschiedenis van het Nieuwe Testament* (Haarlem: Willink & Zoon, 1962, 12.50 gld.), ix and 225 pp.

The author has collected the Latin and Greek sources which provide a background study of the events and persons recorded in the NT. The original texts and a Dutch translation are cited. The material is divided into four chapters and related to the birth of Christ, the period from John the Baptist to the Ascension of Christ, the acts of Peter and Paul.

Didascalia Apostolorum. The Syriac Version Translated and Accompanied by the Verona Latin Fragments, ed. R. H. Connolly (New York: Oxford University Press, 1962, \$6.75), xcii and 280 pp.

Dom Connolly's work, which first appeared in 1929, is now reprinted unchanged. The volume offers a complete translation of the Syriac with the Latin fragments printed opposite as they occur. There are 92 pages of introduction, copious notes in the text and ten pages of additional notes and two indexes.

M. F. ELLER, *The Beginnings of the Christian Religion. A Guide to the History and Literature of Judaism and Christianity*, P-1 (New Haven, Conn.: College & University Press, 1963, paper \$3.45), 518 pp.

Essentially an enlargement of an outline and a syllabus used in college teaching, this reprint of a 1958 work surveys the development of the Christian religion beginning with the origin of religion itself and moving through the Semitic background down to the post-Apostolic age. At the conclusion of each chapter the author has placed "Suggestions for Further Study" which consists of references to various English books. In addition the volume contains a nine-page bibliography of English titles and a twenty-page index.

E. R. GOODENOUGH, *An Introduction to Philo Judaeus* (2nd ed.; New York: Barnes & Noble, 1963, \$4.00), 167 pp.

This introductory study treats Philo's writings and the man himself as political thinker, Jew, philosopher and mystic. The author attempts to present the modern point of view toward Philo and also to guide the reader in reading Philo himself.

R. P. C. HANSON, *Tradition in the Early Church*, The Library of History and Doctrine (Philadelphia: Westminster Press, 1963, \$5.75), 288 pp.

The author, professor of theology at the University of Hull, poses the question: "Has any original or trustworthy information about Jesus survived outside the NT?" To determine the exact relevance and reliability of this "older information based sometimes on fact, sometimes on conjecture . . .," H surveys the pertinent records up to A.D. 300. He discusses the transmission of the Gospel material in light of our knowledge of rabbinic and Gnostic methods. Among his sources are the apocryphal logia of Jesus, the *disciplina arcani* of the early Christians, early symbols and ecclesiastical customs. Chapter five shows the growth of the NT canon; the sixth and final chapter treats the relationship of tradition and Scripture. The work contains three appendixes, a bibliography and two indexes.

E. HENNECKE, *New Testament Apocrypha*, Vol. I, *Gospels and Related Writings*, ed. W. Schneemelcher, trans. ed. R. McL. Wilson (Philadelphia: Westminster Press, 1963, \$7.50), 531 pp.

Besides the English editor, eleven contributors and translators have collaborated in the translation of the third German edition of Hennecke's *Neutestamentliche Apokryphen* (1959) [cf. *NTA* 4 (1, '59) p. 105]. This new work thus replaces for the Anglo-Saxon community the out-dated work of M. R. James. This first volume contains Schneemelcher's general introduction on the history of the NT canon, the origin of apocrypha and a survey of historical research in this latter area. In general, bibliographical and other modifications have been incorporated for the English reader. In particular, the section on the Nag Hammadi MSS has been brought up to date since the last German edition. R. McL. Wilson gives a new translation of the *Gospel of Thomas* and a résumé of the *Gospel of Truth*.

H. G. G. HERKLOTS, *Behind the New Testament*, Seraph (London: S. P. C. K., 1962, paper 5 s. 6 d.), viii and 135 pp.

The Canon of Peterborough introduces the nonspecialist to the principal topics relating to the NT milieu. Questions of geography, politics, economics and language are presented in ten chapters in order to shed light on problems of the early Church. Biblical passages are quoted from the RSV and the NEB.

O. HOPHAN, O.F.M.CAP., *The Apostles*, trans. L. E. Wasserman (Westminster, Md.: Newman, 1962, \$5.50), xvii and 349 pp.

From the more or less numerous "mosaic stones scattered throughout the Scripture," from the background of the NT milieu, and with the aid of some conjectures, a Capuchin friar seeks to reconstruct the living and dynamic personality of each of the apostles. A pastoral concern runs through the volume.

A. JAUBERT, *La notion d'Alliance dans le Judaïsme aux abords de l'ère chrétienne*, *Patristica Sorbonensia* 6 (Paris: Éditions du Seuil, 1963, paper), 542 pp.

J studies the Jewish Covenant theology in the 250 years from the Maccabean period to the destruction of the Second Temple. Her study is mainly an analysis of the texts of that period, both Jewish and Judaeo-Hellenistic, with greatest emphasis on the Qumran material. Her conclusions are contained under the headings of "New Covenant," "People of the Promises," "Law and Spirit," and the "Theology of the Church." There are appendixes on the date of the *Book of Jubilees*, the meal of the Therapeutae, cult in Philo and his symbolism concerning Isaac. A bibliography and index of citations are included.

G. JEREMIAS, *Der Lehrer der Gerechtigkeit*, Studien zur Umwelt des Neuen Testaments 2 (Göttingen: Vandenhoeck & Ruprecht, 1963, paper DM 36), 376 pp.

The first part, an investigation of the person of the Teacher of Righteousness, seeks to place the Teacher in the larger frame of the Sectarians' history. Accordingly in successive chapters, J studies the Kittim, the Wicked Priest and Liar, the enemy in the Nahum Commentary, and finally the Teacher himself by use of *p̄šarîm* and the Damascus Document. In the second part, the author examines the spiritual personality of the Teacher, chiefly through detailed analysis of the Hodayoth. The last three chapters discuss: the Teacher as an eschatological figure, the title itself, and a comparison with Jesus. Extensive bibliographical material and a NT index is included in this work supervised by K. G. Kuhn.

J. JEREMIAS, *Nochmals: Die Anfänge der Kindertaufe. Eine Replik auf Kurt Alands Schrift: "Die Säuglingstaufe im Neuen Testament und in der alten Kirche,"* Theologische Existenz Heute 101 (Munich: Chr. Kaiser Verlag, 1962, paper DM 4.80), 72 pp.

K. Aland in his *Infant Baptism in the NT and in Primitive Church* (1961) took a strong stand against Jeremias' book on infant baptism in the first four centuries. In this reply Jeremias concedes some minor points but reaffirms his original thesis, convinced that Aland errs in holding that children were baptized at a relatively late age at least until the end of the second century.

A. W. KAC, M.D., *The Spiritual Dilemma of the Jewish People. Its Cause and Cure* (Chicago: Moody Press, 1963, \$2.25), 128 pp.

The present religious crisis within Judaism is here stated to have its beginnings in the nineteenth century and to be characterized by a movement away from the traditional faith. The author, who was born a Jew but is now a Christian, suggests that the Christian Church could be the instrument to bring back Judaism to its spiritual heritage.

A. F. J. KLIJN, *Edessa, de stad van de apostel Thomas. Het oudste Christendom in Syrië*, Bibliotheek van Boeken bij de Bijbel 28 (Baarn: Bosch & Keuning, 1962, paper 2.90 gld.), 148 pp., map.

Through written documents and a study of persons projected against the background of the origin and history of the ancient church of Syria, the author provides material for a better understanding of the *Gospel of Thomas* and acquaintance with an early Christian community.

C. KOPP, *The Holy Places of the Gospels*, trans. R. Walls (New York: Herder & Herder, 1963, \$8.50), xviii and 425 pp., 60 photos.

This translation of *Die heiligen Stätten der Evangelien* [cf. *NTA* 4 (2, '60) p. 200] subjects the history contained in the writings of early Holy Land pilgrims to critical investigation. Sixty plates and eight sketch-plans are provided for the reader "who would like to know and venerate those places where eternity once entered time."

W. S. LASOR, *The Dead Sea Scrolls and the Christian Faith* (rev. ed.; Chicago: Moody Press, 1962, paper \$.89), 251 pp.

Originally entitled *Amazing Dead Sea Scrolls* (1956) this revised edition corrects errors and clarifies ambiguities contained in the earlier printing. Additional sections have been added so that in 16 chapters the discovery of the scrolls of Qumran and major problems of interpretation are related for the nonprofessional reader.

R. MEYER, *Das Gebet des Nabonid. Eine in den Qumran-Handschriften wiederentdeckte Weisheitserzählung*, Sitzungsberichte der Sächsischen Akademie der Wissenschaften zu Leipzig, Philologisch-historische Klasse, Band 107, Heft 3 (Berlin: Akademie-Verlag, 1962, paper DM 6.80), 112 pp., 1 photo.

M studies the so-called "Prayer of Nabonidus" found at Qumran in 1952, less in its relation to the Book of Daniel than as a document of the literature and religion of postexilic Judaism. In four chapters he studies the original text, attempts reconstruction of the original narrative and historical situation, and examines the literary form.

J. NEUSNER, *A Life of Rabban Yohanan Ben Zakkai. Ca. 1-80 C.E.*, Studia Post-Biblica VI (Leiden: Brill, 1962, 30 gld.), x and 200 pp.

The essay in Jewish history portrays the historical and political aspects of the life of this first century Pharisee. Within this framework, N studies Zakkai's teaching, especially on the Torah, scriptural interpretation and the destruction of Jerusalem. A full bibliography and indexes complete the work.

H. RAHNER, S.J., *Greek Myths and Christian Mystery*, trans. B. Battershaw (New York—Evanston, Ill.: Harper & Row, 1963, \$10.00), xxii and 399 pp., 12 photos.

English readers now have at their disposal R's *Griechische Mythen in christlicher Deutung* (1957), a study of Graeco-Roman myths that influenced the religious milieu in which early Christianity grew. The author steers a middle course between maintaining Christianity's overdependence on mystery cults and denying categorically any sort of connection. First discussed are the mysteries of the Cross, Baptism, the role of the sun and moon in the two cultures. The belief in soul-healing herbs in paganism is studied in a Christian context. Finally, from the *Odyssey*, two themes: the willow branch and future life, and Odysseus at the mast, are seen in a Christian interpretation. The volume is indexed.

J. VAN DER PLOEG, *Le Targum de Job de la Grotte 11 de Qumran (11QtgJob). Première Communication*, Mededelingen der Koninklijke Nederlandse Akademie van Wetenschappen, Afd. Letterkunde N. R., Deel 25, No. 9 (Amsterdam: Noord-Hollandsche Uitgevers, 1962, paper 2.25 gld.), pp. 545-557, 1 plate.

The preliminary report of Fr. van der Ploeg and his collaborator, A. S. van der Woude, on the work begun in Jerusalem on March 15, 1962, is here described. The damaged first-century A.D. scroll contains the last part of the Targum, dealing with passages of Job 37:10—42:11. Fragments from the same scroll contain the Targum for parts of Job 17:14—36:33.

A. WIFSTRAND, *L'église ancienne et la culture grecque*, trans. L.-M. Dewailly, O.P. (Paris: Cerf, 1962, paper 8.40 F), 168 pp.

Professor at the University of Lund, the author published in 1957 these five lectures previously delivered at Uppsala. Dewailly, of the École Biblique of Jerusalem, has made the text available for a wider reading public. The interaction of Christianity and Hellenism is exemplified in questions of cultural outlook, learning and literary procedures. Chapter two discusses Hellenism in the NT, the Atticism of Luke's Gospel and the style of Hebrews, James, and 1 and 2 Peter. The scope of the investigation extends far beyond the NT period into the fourth century.

ADDITIONAL BOOKS RECEIVED

Analecta Bollandiana. Table générale des articles publiés en 80 ans, de 1882 à 1961 (Brussels: Société des Bollandistes, 1962, paper), 33 pp.

H. C. BRICHTO, *The Problem of "Curse" in the Hebrew Bible*, Journal of Biblical Literature Monograph Series, Vol. XIII (Philadelphia: Society of Biblical Literature and Exegesis, 1963, paper \$2.00), x and 232 pp.

The Catholic Biblical Quarterly. 1963 Anniversary Issue, New Testament, XXV:3 July 1963, ed. R. E. Murphy, O. Carm. et al. (Washington: The Catholic Biblical Association of America, 1963, paper), pp. 251-406.

With this second and final special issue *The Catholic Biblical Quarterly* completes the commemoration of its twenty-fifth jubilee year. Cardinal Meyer in an introductory letter praises the journal's work and recalls the encouraging words on biblical studies spoken by Pius XII and John XXIII. Contributors to this issue are scholars from Europe as well as from the United States and Canada. All the articles have been abstracted, and the authors' names are here listed together with the reference to *NTA*: P. Benoit [§ 8-158], R. E. Brown [§ 8-5], J. Dupont [§ 8-160], J. A. Fitzmyer [§ 8-267], R. M. Grant [§ 8-327], G. Rinaldi [§ 8-276], S. J. Saller [§ 8-360], R. Schnackenburg [§ 8-222], L. Alonso-Schökel [§ 8-1], D. M. Stanley [§ 8-295], and B. Vawter [§ 8-182].

P. CLAUDEL, *I Believe in God. A Meditation on the Apostles' Creed*, ed. A. du Sarment, trans. H. Weaver (New York—Chicago: Holt, Rinehart & Winston, 1963, \$6.50), xxi and 318 pp.

J. COPPENS, *Miscellannées bibliques*, *Analecta Lovaniensia Biblica et Orientalia*, Ser. IV, Fasc. 8 (Louvain: Publications Universitaires de Louvain; Bruges—Paris: Desclée de Brouwer, 1963, paper 50 Bel. fr.), pp. 87-121.

The Eastern Churches and Catholic Unity, ed. Maximos IV Sayegh, trans. J. Dingle (New York: Herder, 1963, \$4.95), 237 pp.

Foundations of Catholic Theology Series (Englewood Cliffs, N.J.: Prentice-Hall, 1963, paper).

D. J. BOWMAN, S.J., *The Word Made Flesh*, x and 118 pp.

W. F. DEWAN, C.S.P., *The One God*, ix and 112 pp., 4 photos.

SR. M. C. B. MUCKENHIRN, C.S.C., *The Image of God in Creation*, ix and 113 pp.

P. F. PALMER, S.J., *Sacraments of Healing and of Vocation*, ix and 118 pp.

P. G. STEVENS, O.S.B., *The Life of Grace*, viii and 118 pp.

B. HÄRING, *The Johannine Council. Witness to Unity*, trans. E. G. Kaiser (New York: Herder & Herder, 1963, \$3.50), 155 pp.

M. E. MARTY, ET AL., *The Religious Press in America* (New York: Holt, Rinehart & Winston, 1963, \$4.00), viii and 184 pp.

Méthode du Chanoine Boyer pour les premières étapes de l'éducation religieuse (Paris: Éditions de l'École, 1959-1963, paper):

A. BOYER, *Guides pratiques*:

Pour l'éveil religieux de tout-petit (3rd ed.), 188 pp., 14 photos.

Pour l'initiation chrétienne des petits, 355 pp., 1 photo.

Pour la formation chrétienne des catéchisés, 1- Notre histoire d'enfant de Dieu, 240 pp., 8 photos.

L. BARBEY, *L'orientation religieuse des adolescents*, 141 pp., 2 photos.

L. L. MEYER, *The Bible Christian* (Tyler, Texas: Mother Frances Hospital, 1963, paper), 56 pp.

K. RAHNER, *Espíritu en el Mundo. Metafísica del Conocimiento finito según Santo Tomás de Aquino*, Biblioteca Herder, Sección de Teología y Filosofía 53 (Barcelona: Herder, 1963, paper), 388 pp.

The Revival of the Liturgy, ed. F. R. McManus (New York: Herder & Herder, 1963, \$4.50), 224 pp.

J. SHEBAN, *One White Race or Following the Gods* (New York: Philosophical Library, 1963, \$6.00), 327 pp.

G. SÖHNGEN, *Propedéutica Filosófica de la Teología*, trans. J. L. Albizu, O.F.M. (Barcelona: Herder, 1963, paper), 175 pp.

F. P. SONNTAG, *Das Kollegiatstift St. Marien zu Erfurt von 1117-1400. Ein Beitrag zur Geschichte seiner Mitglieder und seines Wirkens*, Erfurter Theologische Studien 13 (Leipzig: St. Benno-Verlag, 1962, paper), xx and 334 pp.

Theology Digest Index. An index of all articles published in Volumes 1 through 10 (1953-1962) (Saint Marys, Kansas: Saint Mary's College, 1963, paper), 37 pp.

Complete indexes for articles on NT exegesis and biblical theology are given in this cumulative analysis of ten years of publication.

The Tyndale House Bulletin, No. 12 (Cambridge: Tyndale House, 1963, paper 1 s.), 16 pp.

Two brief essays in this pamphlet are pertinent to NT studies: "The Acts and the Acts—Some Notes on the Book of Acts in the Second Century" (A. F. Walls); and "In the Original Greek" (G. C. Neal).

Unto the Altar. The Practice of Catholic Worship, ed. A. Kirchgaessner, trans. R. Brennan (New York: Herder & Herder, 1963, \$4.50), 203 pp.

MGR. VEUILLOT, ET AL., *L'Athéisme tentation du monde réveil des Chrétiens?*, Parole et Mission 6 (Paris: Cerf, 1963, paper), 256 pp.

S. A. WESTON, *The Prophets and Problems of Life* (rev. ed.; Boston: Whittemore Associates, 1963, paper \$.75), 96 pp.

M. C. WHITTEMORE, *Hymn Writers of the Christian Church* (Boston: Whittemore Associates, 1963, paper \$.60), 65 pp.

Festschriften Offprints

(*NTA* does not abstract articles which appear in *Festschriften*. Henceforth, offprints of such articles will be listed as received. Offprints of periodical articles which are sent to us are not listed but are gratefully appreciated, since they facilitate the work of the abstractors.)

B. GERHARDSSON, "Nycklamakten enligt Skriften," *Himmelrikets nycklar*, ed. E. Segelberg (Saltsjöbaden: Kyrkligt Forum, 1963), 34 pp.

L. GOPPELT, "Zum Problem des Menschensohns. Das Verhältnis von Leidens- und Parusieankündigung," *Mensch und Menschensohn*. Festschrift für Bischof D. Karl Witte (Hamburg: F. Wittig Verlag, 1963), pp. 19-32.

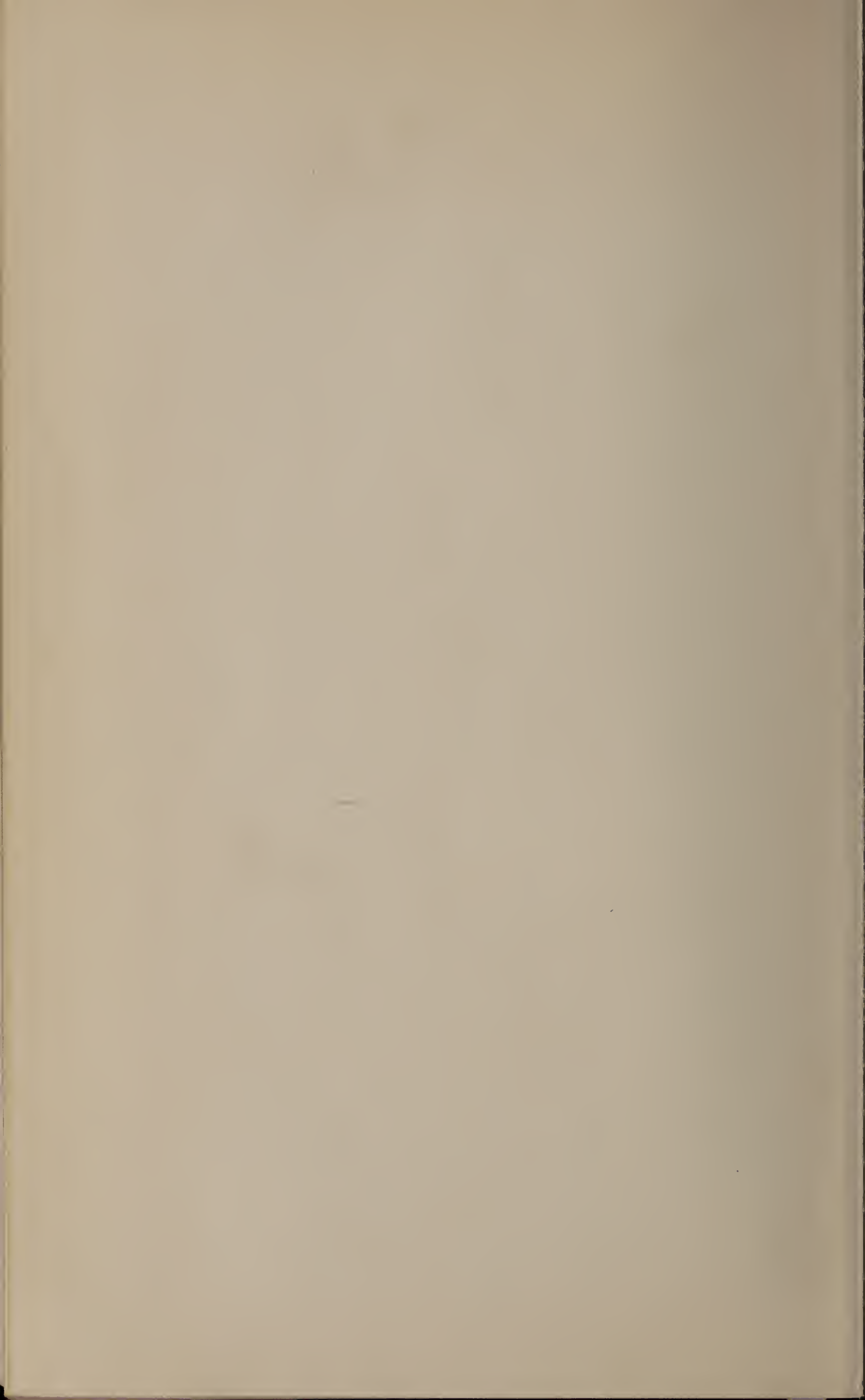
A. RIVERA, C.M.F., "La Virgen en los Comentarios Evangelicos del P. Juan de Maldonado, S.J. (1583)," *Estudios Marianos*, vol. XXIV (Madrid: Sociedad Mariologica Española, 1963), pp. 201-229.

S. SANDMEL, "'Son of Man,'" *In the Time of the Harvest*. Essays in Honor of Abba Hillel Silver on the Occasion of His 70th Birthday (New York: Macmillan, 1963), pp. 355-367.

LIST OF ABTRACTORS

Where no city is mentioned abstractors are from Weston College. Heythrop (England), Innsbruck (Austria), Maastricht (Holland), Montreal, West Baden (Ind.), and Weston designate theological seminaries of the Society of Jesus in those cities.

Beuken (WB) Maastricht; *Bligh* (JFBI) Prof. NT, Heythrop; *Clifford* (RJC); *Collins* (JJC) Editor-in-Chief; *Dillon* (RiJD) Rome; *Fahey* (MAF); *Harrington* (DJH); *Hopkins* (JPH) West Baden; *Hurd* (JCH) Assoc. Prof. NT, Episcopal Theological Seminary, Austin, Texas; *Kilmartin* (EJK) Prof. Dogmatic Theology; *MacRae* (GWM) Cambridge; *Martin*, O.C.S.O. (FM) Prof. SS, St. Joseph's Abbey, Spencer, Mass.; *O'Rourke* (JO'R) Prof. NT, Overbrook, Philadelphia; *Pelland* (GP) Montreal; *Petersen* (NRP) Harvard University Graduate School; *Saydon*, *Msgr.* (PPS) Prof. SS, Greek and Hebrew, Royal University, Malta; *Scheef* (RLS) Prof. NT, Eden Theological Seminary, Webster Groves, Mo.; *Schwank*, O.S.B. (BS) Prof. SS, Beuron, Germany; *Sint* (JAS) Prof. Introduction to SS, Innsbruck; *Stanley* (DMS) Assoc. Prof. NT Theology, State University of Iowa; *Winter* (PW) London.



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